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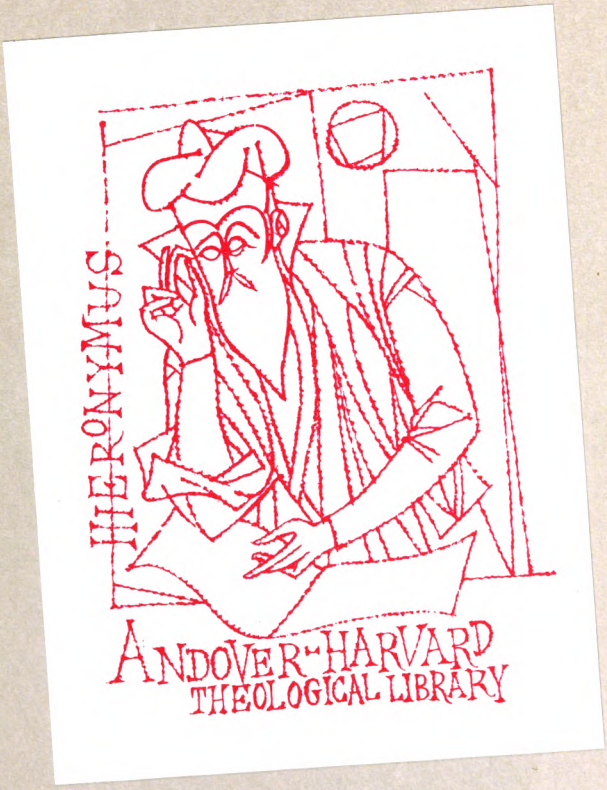

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FOR THE YEAR

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EDITOR.

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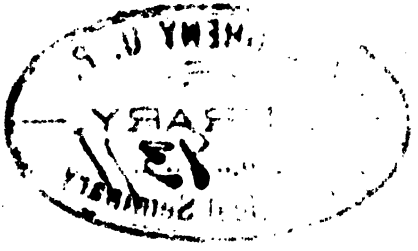

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CHRISTIAN MAGAZINE.

Vol. IV. JANUARY, 1835. No. 1.

RELIGIOUS COMMUNICATIONS.

For the Christian Magazine.

A BRIEF MEMOIR OF THE REV. JOHN DUNLAP;

Being part of a Sermon preached on the occasion of his funeral, March, 1829, *by* A. PROUDFIT.

With respect to our deceased brother, to whose earthly remains we have been offering our last tribute of respect, there is probably no presumption in believing that he is now in the full fruition of that *rest** which we have attempted to illustrate. The solemnity of the occasion forbids the indulgence of our feelings with an extravagant eulogium on his memory. Indeed, to attribute to our departed friends, virtues which they never possessed, or to exhibit in an exaggerated light, excellencies which actually adorned them; to attempt giving a shade of coloring to the picture which would make it transcend the original; instead of adding to the lustre of their fame, would rather tend to expose ourselves and religion to the derision of the adversary. While, therefore, I respectfully offer a portrait of his character, and a short narrative of his labors in the gospel, I would by no means assert, that either as a man or a minister he was exempt from imperfection. The prophets and apostles and confessors of the Lamb, notwithstanding their acknowledged pre-eminence in sanctity, and devotion to the service of their Master, were "subject to like passions with others." Although some are called to act in the capacity of ministers, they do not cease to be men, and are compassed with all those infirmities, natural and moral, which are common to humanity in its present degenerate condition. Neither is it pretended that he possessed all those qualifications which might have tended to adorn the ministerial office, or render it more extensively useful. It appears to be an arrangement of Jehovah, pervading the infinite variety of his works, that no being, animate or inanimate, should stand distinguished by the possession of every advantage or excellence. No tree in the orchard, perhaps, ever excelled equally in the quantity and exquisite flavor of its fruits. The lion is pronounced the pride of the forest,

* Heb. 4.9. "There remaineth a rest to the people of God," was the text assigned to the author of this memoir, by Mr. Dunlap, a few weeks previous to his death, as the subject of a funeral discourse.

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but his superiority consists exclusively in his strength, while he is inferior to many others in instinctive sagacity, and in the ease and rapidity of his motions. When we lift up our eyes and survey the celestial orbs, we see "one star differing from another star in glory." Even in the heavenly hierarchy, there is probably a variety not only of order, and office, but of endowments. We read, therefore, of "thrones, and dominions, and principalities, and powers; of angel and archangel;" intimating that those lofty intelligences are not only destined for the occupancy of different stations, but are distinguished with a diversity of intellectual qualifications. These remarks are obviously true in relation to the family of man, and to those who, in successive ages, have constituted the brightest luminaries in the christian church. "No minister of the sanctuary," either under the former or present dispensation, was distinguished with every endowment which might have contributed to the ornament or utility of his office. Moses, as a prophet, was pre-eminent, but he excelled principally in the grace of *meekness.* There was "none like Job in his generation," but *patience* was his virtue, which is offered to future ages as a model for their imitation; Solomon was celebrated for wisdom, John for his gentleness of disposition and warmth of spiritual affection, Peter for his undaunted heroism, and Paul for the fervor of his zeal, and an untiring diligence in "testifying the gospel" of his Lord. And in relation to our deceased friend, some may have surpassed him in splendor of natural talent, in acuteness and comprehension of intellect, in the extent of his attainments, whether in literature or theology; some may have also excelled him in suavity of disposition, in softness of manners, and in the eloquence of his productions, either from the pulpit or the press; but in purity of purpose, in generosity of spirit, in integrity of conduct, in "patient continuing in well doing," in disinterested devotedness to his Master's interests, in the display of a zeal uniform, ardent and indefatigable, I verily believe that he was surpassed by none of his cotemporaries, and equalled but by few of them. He was one of those rare characters, and the more rare the more highly to be appreciated, who always appeared without a mask: the most secret recesses of his heart were ever transparent at the first glance: you could know at once his real intentions by his outward professions: he was seemingly ignorant of the artifice, to which many have recourse, of insinuating into the favor of others, and thus attempting to accomplish his designs by fulsome flattery or compliment.

In fulfilling that ministry which he had received of the Lord Jesus, by preaching the word, you are all witnesses that he was "instant in season, and out of season;" travelling from settlement to settlement, and rearing the standard of the cross wherever others could be persuaded to gather around it. In this respect his ardor appeared undiminished amidst the growing infirmities of age, and the influence of that painful disease under which his body was laboring. The great theme of his preaching was, "Jesus Christ and him crucified;" that system of doctrine which is contained in our admirable confessions and

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catechisms and is derived from those unpolluted fountains which were opened in Scotland, and Holland, and England, at the commencement of the reformation. Mr. Dunlap might emphatically appropriate the language of Mr. Thomson, the late lamented missionary to India. "Though I speak of doctrines, there is but one doctrine, out of which all the rest arise. I know nothing but Jesus Christ and him crucified. He is the foundation, the corner stone, the way, the truth, the life, the hope, the refuge, the bread of life, the consolation of Israel. O! sweet name of Jesus; it is honey in the mouth, melody in the ears, and healing to the heart." All that mighty, magnificent machinery, which is now employed for the moral improvement and emancipation of our world, he always contemplated with delight, and, as ability and opportunity offered, he cordially co-operated in its advancement. He aided in founding the Northern Missionary Society, an institution formed for propagating the gospel among the natives of our country, and now merged in the American Board of Commissioners for Foreign Missions, and soon after its organization made a liberal donation to its funds. He aided also, in 1812, in founding the Washington County Bible Society, and during his residence among us was constantly an officer and cordial patron of that institution. The zeal of some men, and even of some who attain to no inconsiderable eminence in the church, is always the most ardent at the first projection of any benevolent plan, but is soon exhausted: they are easily discouraged by difficulties and disappointments. Their first onset in the moral enterprize is usually the most impetuous and bold. But we who have been cotemporaries with Mr. Dunlap, and companions with him in labor during a period of nearly forty years, will acknowledge that perseverance in the prosecution of any design in which he once embarked, formed a prominent feature in his character. He was "tenax proposit;" a soldier whom you might ordinarily expect to find standing at his post and prepared for immediate service. Endowed by nature with a healthful, vigorous body, and a mind ardent and resolute, he was steady in his adherance to any measure which promised to promote the interests of his Lord or his generation. He was distinguished for punctuality in attending the meetings of ecclesiastical courts, and when any service was required, or trust reposed in him by his brethren, he aimed at discharging it with promptitude and fidelity. And I need not mention, to an audience so enlightened, that these are the characters who ultimately contribute the greatest amount of benefit to mankind. It is an interesting fact that, whether we consult the history of the progress of the arts or of the sciences, or of the improvements in civil governments, or of important reformations in religion, men of extraordinary talents have rarely been honored as the instruments of promoting them. The most substantial benefits have usually been conferred on the church and the world, by plain, practical, persevering men, who had no pretensions to mental powers above the ordinary grade. The intellectual giant is generally more admired for the towering stature of his mind, than esteemed either for the virtues which he possesses, or the advantages

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which he renders. The dimensions of the comet are perhaps a thousand fold greater than those of the common star, yet his appearance in the heavens merely excites the gaze of astonishment, without contributing materially to the advantage of our system, by the diffusion either of light or heat. The cataract, murmuring and thundering as it rolls impetuously along, may attract the attention of the spectator, but it is the placid river, flowing silently in its channel, which fertilizes and refreshes the surrounding country.

Mr. Dunlap was destined by Divine Providence to pass through many vicissitudes, and occupy very different stations at different periods of his life. More than fifty years since, he appeared under the Standard of his adopted* country, and with the ardor of a patriot fought her battles, and aided in the achievement of that independence by which we are now elevated to a rank so prominent among the nations of the earth. About that time, and before he had reached the maturity of manhood, he was suddenly bereaved of a pious father, and left an orphan in this new world, and he has often expressed to me, with lively emotions of gratitude, his obligations to the "Father of the fatherless," who presided over him in that perilous period of human life; who guided and guarded him by an invisible agency. Feeling, also, about that time, an irresistible constraint to serve the God of his father and the guide of his youth, in the ministry of reconciliation; without any funds of his own, or friends, except those whom his virtuous conduct had attracted to him, he commenced a course of preparatory study, and in 1789 was licensed by the Associate Reformed Presbytery of New-York, to preach the gospel of peace. During the last forty years, he has been unfurling another, and a nobler standard, and endeavoring, under the auspices of the "Captain of salvation," to redeem the spiritual captive, and give him that "glorious liberty" by which the sinner is made free by the Son of God. Having resigned the pastoral charge of this congregation, which he had served about twenty-five years, he was employed by the "Young Men's Missionary Society in the city of New-York," and occupied as the field of his labors the new settlements in the Northern and Western frontiers of our state. There is, perhaps, no part in the economy of redemption, in which the Head of the church appears more sovereign than in the diversity of gifts which he imparts to his ambassadors, and the varied services which he assigns them in carrying on his purposes of mercy. One, as a "son of thunder," is employed for rousing the sinner to reflection, while he possesses few of those tender, more kindly feelings which are suited for "binding up the broken hearted," and comforting with the consolations of religion the spiritual mourner. It is his office rather to drive the sheep to the fold, while others are more particularly honored, for feeding them "in the green pastures," and leading them by the "still waters." One is called to lay the foundation by the organization of new

* Mr. D., with his father, emigrated from Scotland about the year 1773, and at the commencement of the revolutionary war, they both entered the army for the northern campaign under General Montgomery.

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churches, while another is employed to rear the superstructure, and polish the stones which constitute the building of grace. All who were personally acquainted with Mr. Dunlap, will readily acknowledge, that in the former of these offices he highly excelled. Although he labored long, and with great fidelity, as the stated pastor of a congregation, without any remarkable success; he was instrumental, during the term of his missionary services, in founding eighteen churches, many of which are now flourishing in the enjoyment of the regular administration of ordinances, and others, whether we contemplate the number of their members, or their external respectability, are little inferior to any religious societies in our country.

But, whether Mr. Dunlap officiated in the capacity of an itinerant preacher, or as the overseer of a particular flock, he was "in labors more abundant:" his zeal for promoting the kingdom of his Lord, and the salvation of men, continued to burn with a fervor unabating, to the termination of his career. To a female friend of Jesus, who was sitting near to him, he mentioned, a few days before his decease, that "he would willingly go on his hands and knees to preach the unsearchable riches of Christ;" but he immediately added, with filial submission, "the will of the Lord be done." Indeed, although I have occasionally varied from him in opinion relative to the order of the church, and the means of advancing her interests, I have often mentioned it as my conviction while he lived, and it may be considered as a tribute of respect due to his memory when he is now removed from us by death, that a more faithful soldier I have rarely known in the christian camp, one more prompt to obey the call of his Captain upon any occasion, by night or by day, and to wield in the sacred warfare that spiritual armor with which he was clad; more ready to endure any hardship, or encounter any danger, or submit to any privation which the discharge of his duty required: and even after this veteran of the cross had received his mortal wound, and was incapable any longer of performing the duties, or sustaining the trials of the field, he evinced the deepest solicitude for the issue of the warfare, and seemingly exulted at the intelligence of any victory achieved by his fellow-soldiers. I recollect that among my last interviews with him, he adverted with lively interest to the recent anniversary of our Bible Society, when the resolution was adopted to aim at furnishing every destitute family in the United States with a copy of the scriptures, and he conversed with apparent rapture respecting the exertions which are now made for the more general spread of the gospel among the nations.

During the last three months of his earthly existence, although Mr. Dunlap labored under great debility of body, and frequently under very exquisite pain, his mind usually appeared collected and calm. I never heard him, during my occasional visits, express any extraordinary transports of joy; yet he evinced an entire and steady reliance for pardon and eternal life on that Jesus whom he had long been preaching to others. At one of my last interviews with him, he exclaimed, "O, my brother, pray for me; I wish to have a stronger

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assurance; I wish to enjoy more fully the light of my Father's countenance; I have a desire to depart, and to be with Christ, which is far better." How unquestionable is the reality, how great the power, and how benign the influence of our holy religion on the hearts of men! How unspeakable are those joys which it imparts when all other refuges fail! Surely, although there was no heaven hereafter, godliness is its own reward even in the present life. While the mere man of the world, amidst the vicissitudes of fortune or in the poignancy of bodily pain, appears peevish, morose, irritable, dissatisfied with himself and all around him; the christian, under the dominion of divine grace, is gentle, submissive, singing of the tender mercies of his God in every change of condition; every passion is subdued; all asperity of natural temper is softened; every affection is sanctified: the outward pressure of the cross is not only lightened, but annihilated by those inward supports and consolations which "his high calling" imparts. When he passes through the furnace, although seven times heated, he finds the Son of God walking at his side, to preserve him uninjured by the flames: the only tendency of the fire is to consume the dross and leave the gold more refined: he frequently longs to depart, not merely to be relieved from the troubles of time, but rather that he may be introduced to the full fruition of the felicities and glories of his Father's kingdom. Were I not apprehensive of imposing upon your patience, I might here remark that the aliment of the spiritual principle in all the redeemed, whether their station be private or public, and however eminent their attainments in knowledge and grace, is substantially the same. The same doctrines of religion which the ambassador of Jesus has been announcing to others, furnish, in the hour of adversity and death, the means of his own rejoicing and triumph. After Mr. Dunlap was altogether suspended from the public exercise of his ministry, he continued to the last, with the meekness "of a babe in Jesus, to thirst after the sincere milk of the word." The fellowship of his christian friends, their conversation, their prayers, the hearing of the word read, and occasionally preached to him in his own house, were, to the close of his life, his delight, and the great means of his support: these constituted the nutriment by which his faith was strengthened, his patience promoted, his hopes of immortality cherished, and his soul apparently grew up to "the measure of the stature of a perfect man" to which we believe he has now attained in "the church of the first born." "The path of the just is as the shining light that shineth more and more unto the perfect day. I heard a voice from heaven, saying unto me, Write, blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors, and their works do follow them. These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple, and he that sitteth on the throne shall dwell among them, and they shall see his face."

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For the Christian Magazine.

MARAH'S WATERS SWEETENED; OR THE AFFLICTIONS AND CONSOLATIONS OF THE RIGHTEOUS.

"So Moses brought Israel to the Red Sea; and they went into the wilderness of Shur: and they went three days in the wilderness and found no water. And when they came to Marah they could not drink of the waters of Marah, for they were bitter; therefore, the name of it was called Marah. And the people murmured against Moses, saying, What shall we drink? And he entreated the Lord; And the Lord showed him a tree, which, when he had cast into the waters, the waters were made sweet." Ex. 15.22—25.

The apostle Paul, after enumerating many of the privileges enjoyed, and afflictions endured, by ancient Israel, states, "thar all these things happened unto them for ensamples, and that they are written for our admonition, upon whom the ends of the world are come." This remark of the apostle affords a key for unlocking much of the rich treasures of instruction contained in the Old Testament. In particular, it unfolds to us the important instruction we are to gather from the passage above quoted from the writings of Moses. In it we are informed that Israel, when they came to Marah, could not drink of its waters, because they were bitter. This was a severe trial to them. They had been for three days without water, and the waters of Marah, from which they had promised themselves refreshment, were brackish, and they could not drink them. Instead of quenching thirst, they excited it. In this respect they were, according to the figurative mode of Old Testament instruction, the emblem of the blessings of life, converted, by the curse of God, for the sin of man, into bitterness. Under this perverting curse, instead of yielding comfort, they are turned into wormwood and gall. To correct the bitterness of the waters of Marah, Moses was directed by the Lord, to cut down a certain tree and cast it into these waters; and they immediately became sweet, and refreshed the people of God. It is of no consequence to us, to know what this particular tree was, for the effect it produced on the waters was obviously not the result of its inherent qualities, but of the divine appointment and blessing. Accordingly, we find the brackish waters of Jericho afterwards converted into sweetness, by casting into them salt, the natural tendency of which was to increase their brackishness. This tree, that sweetened the waters of Marah for Israel to drink, may be regarded as the emblems of the consolations provided by God for correcting the bitterness of the cup of human and christian life, rendering it palatable and salutary. This passage, then, according to this view, sets before us "*Marah's waters sweetened; or the afflictions and consolations of the righteous;*" two topics of vast importance to all genuine believers, when troublesare many; but happily, when their tribulations abound, their consolations abound more and more: and to the consideration of both we invite attention. First,

THE AFFLICTIONS OF THE RIGHTEOUS.

"Man that is born of a woman, is of few days and full of trouble."

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He commences life in suffering, lives familiar with sorrows, and makes his exit in the agonies of expiring nature. From these sufferings, the saint, although a child of God, is not exempted. He is liable to every trouble incident to man, and to all those peculiar to the children of God.

The afflictions of the saint embrace whatever is disagreeable to the feelings of human nature, in his present lot, and calculated to diminish the blessedness of man. They comprehend all bodily sickness and pain; all mental anguish, and all the distress arising from outward circumstances in life. These afflictions obviously embrace a wide range, and must often engage the thoughts, as they exercise the feelings, of the afflicted. The subject is ample, but we confine ourselves, at present, to the few following remarks:

1. *All the afflictions of the righteous are the fruit and consequence of sin.* "By one man sin entered into the world, and death by sin." The death which entered by sin, must be the death annexed to transgression, and this includes all the sufferings which precede, accompany and follow natural death. Previous to sin, no kind, no grade of trouble existed in the universe of God; all was good, prosperous and happy. The fell evil, sin, entered, opened the flood-gates, and a deluge of trouble overwhelmed our guilty and devoted world. The hour is coming, when sin shall be expelled from the kingdom of Christ, and trouble, its inseparable companion, shall depart with it. Then the inhabitants of Immanuel's land shall no more say, that they are sick; and sighing, and sorrow, and crying, and pain, and death, shall pass away. The history of the divine government furnishes not a solitary instance of any of his creatures, who are free from inherent or imputed sin, subjected to any species of suffering; nor of any subjected to sin, who are exempted from suffering. Indeed, the connexion between sin and suffering is so inseparable, that when Christ himself was made sin for us, he became "a man of sorrow and acquainted with grief." On all our trials, whether we discern it or not, the inscription is written, "thy way and thy doings have procured these things unto thee; this is thy wickedness, because it is bitter, because it reacheth unto thine heart." When innumerable evils encompass us, then our iniquities take hold upon us. Our sufferings are correctives administered by our heavenly Father; but what father can take hold of the rod, and correct the child that has never offended?

Is a saint to infer from this, that his sin is always the cause of his suffering, and that its infliction is never a sovereign act in God? Was he not moved against Job without cause? In his dispensations, Jehovah giveth account of his ways to none; one child in his family is chastened every morning, and plagued throughout all the day; while another, apparently no better, is greatly exempted from inward and outward trials. Sometimes he afflicts, as he did David, for past sins; sometimes to prevent running into crimes, to which the sufferer is prone; and sometimes, as in the instance of Moses, to prepare for eminent services; but still, in all suffering, sin is an indispensable pre-requisite, and all suffering is the fruit and consequence of it. *Sin, then, is the meritorious cause of suffering; though the end or design*

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may be correction, the trial of grace, or preparation for service. But seeing Christ endured the full punishment of all the sins of his people, how is it consistent with the goodness and justice of God to visit on them also the consequence of their sin? Is not this to punish doubly the same offence? No. There is an essential difference between punishment and correction. There is nothing strictly penal in the sufferings of the righteous. They are promised in the covenant as a blessing, and not denounced as a curse. "If his children forsake my law, and keep not my commandments, then will I visit their transgressions with the rod, and their iniquity with stripes. Nevertheless, my loving kindness I will not utterly take from him, nor suffer my faithfulness to fail." The Lord has taken afflictions into the dispensation of the covenant, and employs them to keep his people humble and dependent and grateful, as they remind them of the desert of sin, and of the love of Christ in delivering them from the wrath to come; and thus he also gives them an experimental acquaintance with what Christ endured, and conformity to him in suffering.

2. *The afflictions of the righteous differ widely from those of the wicked.* In their physical nature, and in themselves considered, both are one and the same. Pain is pain, by whomsoever inflicted or endured. The pain felt when the surgeon amputates a limb, is the same as that felt when an enemy cuts it off with a stroke of his sword. In every thing else, but their physical nature, the afflictions of the righteous and of the wicked differ. They differ in their origin. The one springs from love, the other from justice. Justice demands and inflicts the blow which prostrates the sinner. But as many as God loves he rebukes. They differ in their author. Jehovah as a judge punishes the sinner for transgressing his law, and as a father he corrects his erring children. The sufferings of the one are penal, those of the other corrective. They differ in their extent. Those of the one, are bounded by justice, those of the other, by the benefit of the sufferer. Justice demands its full due, and when justice is done, the sinner is undone. The moment the saint is prepared for deliverance, the rod is dropped and he is released. He is never brought into trouble till he needs it, and he is never detained longer in it than is for his good. They differ in their design. The sufferings of sinners are not designed for their profiting, but to maintain and display the holiness of God, and the justice of the law. All the afflictions of the righteous are for their profiting, as they take away their sins, and make them partakers of holiness. Death, as well as life, is theirs. They are the Lord's furnace, in which he purifies his people from their dross and takes away their tin. They differ in their results. The sufferings of the wicked harden them in sin, prepare them for punishment, and are themselves a part of, and a prelude to it. They are the beginnings of eternal sorrow. The sufferings of the righteous are the medicines of the family of God, designed to cool their feverish attachments to the gratifications of sin and sense—the discipline of his house to train them up for immortal glory. They are purified by the "spirit of judgment and of burning."

3. *The afflictions of the righteous are very numerous.* "Many

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are the afflictions of the righteous." Through many tribulations they enter into the kingdom." Through mistaken fondness, parents spare the rod and dandle their child in the lap of indulgence; God uses the rod freely and brings his own through fire and water to the wealthy place. He made his chosen Israel wander forty years in the wilderness, and embittered their condition, till they rebelled against him ten times, because of the hardness of the way. Taking up the cross and bearing it daily, is the first article in the indenture he makes with all his disciples. Their sufferings are so no numerous, that they assail them in every vulnerable point. They fall on their estates, relations, names, bodies and souls. They are so numerous that they invade them from every quarter. They come from heaven above and hell beneath, within from their own corruptions, and without from the world and the devil; from sinners and from saints. Witness how all this was exemplified in Job, the man of suffering and of patience. His immense flocks and herds were all swept away, his servants slain, his seven sons and three daughters, without a moment's warning, buried in one grave. His body was covered with sore boils, and his soul torn with the keenest anguish. The arrows of the Almighty drank up his spirits, and Satan harassed him with sore temptations. His own corruptions foamed and raged like the sea in a storm. His relations, neighbors and dependents, treated him with insolence and brutality. Job 19.14—19. His three friends, who appear to have been wise and pious men, labored to rob him of his religion, and exasperated his wounded spirit by groundless arguments to prove him a hypocrite. Yet he was punished less than his iniquity deserved, and it was of the Lord's mercy he was not consumed. This was great and sore affliction; and yet, was but light and momentary in comparison of his deserts, and in comparison of the "far more exceeding and eternal weight of glory" of which it was productive. For we notice in the fourth place,

4. *That the afflictions of the righteous are productive of many and great advantages.* They are among the "all things which work together for their good." However disagreeable to flesh and blood, they yield the peaceable fruits of righteousness to those exercised by them. Nothing less can be the result. For surely our wise and compassionate heavenly Father, who afflicteth not willingly, could not have constituted his own children, without necessity, a poor and an afflicted people, subjecting them to the severe discipline of suffering, and allowing them to reap no advantage from it. The very reverse is the fact. Their troubles are productive of so many advantages, that they glory in tribulation, and count it all joy when they fall into divers temptations. These advantages are so numerous, that it is difficult, if not impossible, to enumerate them all. The chief of them may be referred to the four following heads:

1st. They are preventives of sin and trouble. Hosea 2.6, 7. "Behold I will hedge up her way with thorns, and make a wall that she shall not find her paths. And she shall follow after her lovers but she shall not overtake them." As hedges and walls are designed to prevent creatures from straying from their assigned pastures, so are af-

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flictions designed to hide men's wicked purposes from them, and to prevent them from entering into, and travelling the way of sin and ruin. As criminals' feet are put into the stocks to prevent their continuing to transgress, so the Lord puts his people into the stocks of affliction to deter them from sin, and from trouble, its legitimate consequence. As the parent corrects his offending child, that it may offend no more, so the Lord chastens his erring children, to teach them to offend no more. And such was its happy effect on David. Before affliction he went astray, but by it he learned to keep God's holy law. Although Jehovah tells us that sin is evil and bitter, we will not believe him, till we experience it in the bitterness of correction; and thus our backslidings reprove us, and we fear to transgress any more. A headache, a transient disease, has prevented many from entering into temptations and falling into crimes, which would have tarnished the character and involved them in lasting trouble. Increased hatred of sin, and fear of committing it, is one of the best fruits and evidences of sanctified affliction.

2d. They greatly contribute to arouse and restore backsliders. The Lord hid his face from covetous, offending Ephraim, and smote him in wrath, but instead of being arrested he went on perversely in the way of his heart. Divine love, however, would not give him up. The Lord retired to his place, and became to offending Ephraim as a lion by the way, and a bear bereaved of her whelps; he was a moth to his substance and rottenness to his bones. This brought Ephraim to his senses. The hand of the Lord pressed him till he was made to bemoan himself in contrition and repentance; then the Lord's bowels of compassion yearned over him and comforted him. This constrained him to turn to the hand that smote him. Affliction had the same happy effect on the prodigal. Till he began to be in want, he never came to himself, nor intended to arise and return to his father's house. The Lord brings saints and sinners into the wilderness, and then and there speaks to their hearts. This is his uniform procedure, both at conversion and on their restoration from apostacy. The kind and degree of the trouble felt, is endlessly diversified; but without a feeling of the evil of sin, transgressors will not be persuaded to renounce it, and return unto the Lord.

3d. They contribute much to acquaint sufferers with themselves and with others. "Yea, a sword shall pierce through thy own soul also, that the thoughts of many hearts may be revealed." Luke 2.35. Whether these words make a part of, or an appendix to the blessing of Simeon, Mary might well wonder at them. The doctrine they contain, is, that great afflictions make great heart-discoveries. The sword pierced through Mary's heart, when she saw her son suspended on the cross, and this revealed the thoughts of many hearts. It revealed the desperate wickedness of the hearts of the Jews, who were then dishonoring themselves, by insulting the dying Saviour. It revealed the dire malignity of the devil, who excited the Jews to crucify their promised Messias, and who then exerted his own energies in the hour and power of darkness, to deepen the horrors of his

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soul, when enduring the curse of the law. It revealed the weakness and cowardice of the disciples, who forsook their Lord in his extremity. It revealed the strength of the love of those women, who attended the Saviour in his crucifixion. It gloriously revealed the love of his own heart, when he suffered, the just for the unjust, to bring them nigh unto God. Our afflictions discover both our graces and corruptions, and the grace and consolation of our God. Who would have imagined that mortal man could have counducted, under a confluence of overwhelming calamities, with the propriety Job did, when he blessed God for giving and for taking away? Who, without the manifestation given, would have supposed that the same perfect sufferer would have cursed the day that gave him birth? The caresses of the tender mother, are not better indications to the sick child of her maternal love, than the touching evidences the afflicted have, that their God is the God of all grace and consolation. In the day of their distress, the "eternal God is their refuge, and underneath them are the everlasting arms."

4th. They conduce to the sufferer's meetness for the inheritance of the saints in light. This meetness, of which these afflictions are perfective, consists in separation from sin, and conformity unto God. And both are greatly promoted by them. Never heat the furnace, and the gold and dross would remain mingled together. Remove affliction, God's furnace, from Zion, and the sons of Levi would not be purged to offer a pure offering unto the Lord. They are cleansed by the spirit of judgment and of burning. The fruit of all their affliction is the taking away of sin. As the file takes away the excresences of the diamond, and as the furnace separates the dross from the gold, so affliction removes sin, which debases the christian. Suspend the storms and rains, and let there be perpetual sunshine, and our atmosphere would become sickly, and every plant wither to its root; and the hopes of the husbandman would perish. These storms and rains, however disagreeable in themselves, are the source of health and plenty. Though no affliction be joyous, but grievous, it afterwards yieldeth the peaceable fruits of righteousness. It terminates in activity and diligence in the discharge of all duty, and in attendance on all ordinances. Activity and diligence in duty, are greatly quickened by affliction, and thus it conduces to our profiting. It is an arousing call to self-examination, that we may ascertain why the Lord is contending with us. "In the day of adversity consider." It furnishes us with an impressive feeling of our own frailty and total dependence on God, and thus makes us diligent and earnest in prayer. "Is any afflicted, let him pray." The throne of grace is erected for a time of need, and in proportion as that need is felt, is the throne of grace approached. The man that is in distress will cry in prayer. It reminds the sufferer of the evil of sin, and thus increases his detestation and avoidance of it. This, also, convinces him of the importance of salvation from sin and wrath; and so, greatly endears the precious Saviour. It teaches, in the most affecting manner, the vanity of the world, and thus raises our affections to things above.

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It proclaims that the end of all things is at hand, and thus it hastens our preparation for heaven, as the gathering clouds and storms remind the traveller to hasten towards home.

5. *In order to derive these advantages from affliction, we must guard against the evils to which they expose us, and submit to them with a proper frame of spirit.* The oftener the iron is heated, the harder it becomes. The more a sullen, stubborn child is beaten, the more obdurate it grows. The more some are afflicted, they only sin the more. It is not affliction, but right exercise under it, that proves profitable. Solomon mentions two opposite evils, and we are extremely liable in affliction, to fall into the one or other of them. "My son, despise not the chastening of the Lord, neither be weary of his correction." Prov. 3.11. All sufferers are guilty of despising the chastening of God, who, instead of being excited by it to self-examination, to a sense of the evil and danger of sin, and arrested in their perverse courses, regard their troubles as adverse accidents, discern not the hand of God in them, and persist still in their iniquitous ways. So acted that king Ahab, who sinned against the Lord in his afflictions. This is the usual mode in which the stout-hearted despise the chastening of the Lord. We fear that many of God's children also, despise his chastening, by attempting to bear *little troubles*, in their own strength. Although the Holy Ghost is given to comfort us in all our troubles, we treat him as we do the physician, employing him in extreme cases, and in others, endeavoring to shift without him. This is at once foolish and criminal, as it insults and provokes the Comforter, robs us of his consolation and procures heavier troubles; till we are constrained to employ him. The other extreme is, wearying of affliction and fainting under it. This manifests our strength to be but small, and arises from the continuance of our trials and neglect of cultivating a daily reliance on the strength of Israel. This is so peculiarly criminal in those that have been often afflicted, supported and delivered, that it is called, tempting the Lord. Psalm 78.17,18.

Cheerful resignation, courageous, patient suffering, is the golden mean, in the day of trial, between these extremes, the right spirit in which to meet and endure affliction; the grand device to disarm it of its sting and convert it into a blessing. This will fetch meat out of the eater and transmute pain and bitterness into pleasure. "Be still," is the divine mandate, prescribing our duty in the day of trial. This directs us, not only to bridle the tongue, lest we speak unadvisedly, but also to repress the tumultuous feelings which rebel against God. We are not so much as to wish, except in perfect submission to the divine will, that the matter were otherwise, or harbor the thought of using forbidden means for deliverance. The one would be rebellion against God, the other would be an attempt to break prison. When the rod descends, we are to turn to it and kiss the hand that wields it. Keeping near God when he strikes, is the sure method of lessening the stroke. And to induce us thus to act, yea, to glory in tribulation, consider,

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That our troubles come not from the dust, they spring not from chance, but are sent by the Lord. There is no evil of affliction which he hath not done. Our trials, therefore, must be needful, else our wise and compassionate Father would never have sent them. Compare together our deserts and our sufferings, and we will perceive that, after all that is come upon us, we are punished less than our iniquities deserve; it is of the Lord's mercies that we are not consumed. View and improve the comforts of the Holy Ghost for support under trials. When tribulations abound, if consolation abound not more and more, the fault is in ourselves. For God the Father is the God of all grace and consolation. Christ is the consolation of Israel. The Spirit is the comforter of them that are cast down. The word is pregnant with consolation. The promise is, according to thy day, so shall thy strength be. The Son of man is prepared to enter into the furnace with us, and to pass with us through fire and water. The moment affliction has answered its purpose, it will terminate for ever. When prepared, we shall come forth like the gold that has been seven times purified. And we shall have final deliverance. "Many are the afflictions of the righteous, but the Lord will deliver him out of them all. The ransomed of the Lord shall return and come to Zion; they shall obtain joy and gladness, and sorrow and sighing shall flee away. Nay, these afflictions when rightly borne, shape, and modify, and influence our future glory." "Our light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory." Be patient, therefore, brethren, for the day of the Lord is at hand. Improve in the mean time the consolations of Christ, if in the world ye have tribulation, in him ye shall have peace.

Marah's waters can be sweetened, and when sweetened, prove refreshing to the afflicted.

[*To be continued.*]

REVIEWS AND CRITICISM.

REVIEW.

Narrative of an Expedition through the Upper Mississippi to Itasca Lake, the actual source of this river; embracing an exploratory trip through the St. Croix and Burnt Wood (or Broule) rivers, in 1834: *under the direction of* HENRY R. SCHOOLCRAFT. New-York, Harper & Brothers, 1834. 8vo. pp. 307.

The physical geography of the United States has been neglected, and the volume now before us promises many facts that will be of great service to the author who shall hereafter produce a work on this subject. We can readily make ourselves acquainted, by con-

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sulting English and French writers, with the physical geography of Europe and some portions of Africa; but we must look in vain for any thing like an accurate description of the soil, surface, rocks, fossils or minerals of any considerable portion of our own country.

What parts of our country are primitive, what secondary? In what locations can we find vegetable and animal remains in our rocks? Which are our regions of limestone? Where do we find primitive limestone, and where secondary? We may, by inquiring of *travellers*, perhaps, get these questions answered; but we know of no *book* that we can consult, that will answer them.

The author of the work now before us is deserving of much praise, for the ardor and ability he has evinced in his researches in the great region of the northwest. This is, we believe, the third time he has made his appearance before the public as an author, and he has, in this way, become extensively and favorably known.

Our readers are, doubtless, many of them, aware, that the only way of travelling, in the regions traversed by Mr. Schoolcraft, is by bark canoes, with the natives for boatmen, or *voyageurs*, as they are called. The expedition of which the book before us is the narrative, was "accomplished, from beginning to end, without the use of a drop of ardent spirits of any kind, either by the men upon whom the fatigues of the labor fell, or the gentlemen who comprised the exploring party. There was no diminution of the strength or capacity of the men to perform their labor, nor did any sickness intervene. "No sabbath day was employed in travelling." Mr. Schoolcraft observes: "It may, perhaps, be thought, that the giving up of one seventh part of the whole time, employed on a public expedition, in a very remote region, and with many men to subsist, must have, in this ratio, increased the time devoted to the route. But the result was far otherwise. The time devoted to recruit the men, not only gave the surgeon an opportunity to heal up the bruises and chafings they complained of, but to replenish them with strength; they commenced the week's labor with renewed zest, and this zest was, in a measure, kept up by the reflection, that the ensuing sabbath would be a day of rest."

Here we have a practical illustration of the temporal blessings and comforts which the sabbath imparts, which even the infidel and scoffer cannot gainsay.

Itasca Lake, the "farthest spring" of the mighty Mississippi, is a beautiful sheet of water, transparent and bright, fifteen hundred feet above the Atlantic. It is *southwest*, and not, as heretofore supposed, *northwest* from Cass Lake. This extreme source of the river is estimated to be three thousand one hundred and sixty miles from its mouth.

The timber around the Itasca, is elm, lime, (basswood,) maple and cherry, together with other species more abundant in northern latitudes.

The Itasca is one hundred and eighty-two miles above Cass Lake, and from Cass Lake there is a portage "for light packages of goods,

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across the summit level of the Mississippi valley, into Red lake, and the fertile valley of Red river. The latter embraces the settlement (Scotch) planted by the Earl of Selkirk, the inhabitants of which maintained their existence for several years against the strenuous opposition of the Northwest Company; and they appear now to be in a state of comparative prosperity, under the direction of a local governor, council, and clergy.

This settlement, we believe, is partly south, and partly north, of the line between the territory of the United States and that of Great Britain. It has received the name of Pembina, and we humbly suggest whether this settlement might not be a good location for a missionary to the Indians of that region. The Associate Reformed church might, it is believed, send a missionary there next year. They would undoubtedly receive, in this enterprize, the cordial co-operation of the missionary societies in Scotland.

Red river runs northwardly into Lake Winnepeg, the outlet of which empties into Hudson's bay. We once conversed with an intelligent man who had spent ten years of his life in the service of the Northwest Company, and he described the soil of this region, around the head waters of Red river, as equal in fertility to some of our best lands in the state of New-York.

It is not a great distance from the northernmost bend of the Missouri river, and near to the Assiniboin tribe of Indians. At all events, an exploration of the country, with a view to a missionary effort, ought to be made. The members of the Associate Reformed church will pardon us for this suggestion, and we hope that they will all reflect upon it. It seems to us to be a promising field for missionary labor. The colony from the father land has, it appears, clergymen with them: and from these gentlemen much information might be derived.

"The field for missionary labor, (says Mr. Schoolcraft,) in all the region northwest of St. Mary's and Michilimacinac, is certainly a very extensive and important one: and the incitements to its occupancy, at the present era, may be said to be decidedly greater, than they have been at any time since the discovery of the country. No very strong barriers appear to stand in the way of the introduction of christianity among the northern tribes. Their institutions, moral and political, are so fragile as to be ready to tumble on the application of the slightest force. They are not worshippers of the sun or moon."

"The Mississippi river (as Mr. S. in another place well observes) traverses more degrees of latitude than any other river in America, and the remark might perhaps be extended to the habitable globe. The extremes of its changes in climate and vegetable productions are, consequently, very great. It occupies more than three thousand miles between the arctic circle and the equator. Long as it is, however, it has a tributary longer than itself, (the Missouri.) Like the Niger, its mouth was discovered by expeditions down its current, but unlike that stream, which has so long held the geographical world in suspense, its sources have been also sought from its central parts. Its entire course is at length known. And we may now appeal to the

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Balize and to Itasca lake, as its most extreme points. At the latter it is a placid basin of transparent spring water; at the former it is as turbid as earth in suspension can make it, and carries a forest of floating trees on its bosom. Below the junction of its primary forks, it expands, at very unequal distances, into eight sheets of clear water, each of which is worthy of admiration. Four of them, Lac Travers, Cass Lake, Winnepec, and Lake Pepin, are lakes of handsome magnitude, and striking scenery. The number of its tributaries of the first, and the second, and the third class, is so large, that it would furnish a labor of some research to determine it. The Missouri, the Ohio, and the Arkansas, are of the noblest class. Whoever has stood at the junction of these streams, as the writer has done, must have been impressed with an idea of magnitude and power, which words are incapable of conveying. The broadest parts of its channel lie in the central portions of its valley. Its depth is great in all its lower parts, and increases as it flows on to the gulf, and its general descent and velocity are such as as to appear very striking characteristics. Noble views arrest the eye of the observer in every part of its diversified course. Originating in a heavy and extensive bed of diluvial soil, superimposed on primitive strata, it soon wears its channel down to the latter, and after running over them for several hundred miles, plunges at length, at the falls of St. Anthony, over the carboniferous limestone formation, which is so prevalent and so valuable for its mineral deposits, below that point. This is finally succeeded by diluvial and alluvial banks, the latter of which are semi-annually enriched by fresh deposits, and exhibit a delta as broad and as exuberant as the Nile. Like the latter it has its cataracts in the Falls of St. Anthony, and Packagama, and in numerous lesser leaps and cascades, when its current is tossed into foam and threatens destruction to the navigation. Such are its physical traits, and there are enough in their character, magnitude, and variety, to lead our contemplations irresistibly, "through nature, up to nature's God."

In ascending the Mississippi, we find that the whole geological character of the country above the Falls of St. Anthony is changed.

The Falls may be said to be the point of transition "where the beautiful prairies of the Upper Mississippi are merged in the limestone bluffs which skirt the banks of the river from that point downward. The rock at the Falls is "white sandstone, overlaid by secondary limestone."

Above the Falls of St. Anthony, all the way to the falls called Peckagama, a distance of more than six hundred miles, there is much good land. The timber on the banks is elm, maple, birch, oak, ash, and black walnut. Back from the river there is much rolling, dry prairie, which, if it was not destitue of limestone, would be a desirable country for settlers.

Above the falls of Peckagama, the country on the river, is a low prairie, covered with wild rice, rushes, sward grass, and other aquatic plants. The country west of the Itasca lake, is said, much of it, to be good, and men engaged in the fur trade affirm, that it is not as cold as the same latitudes on the Atlantic.

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We will now trace the river from the Falls of St. Anthony downwards.

From the Falls to its junction with the Missouri, a distance of more than eight hundred miles, it is "bounded by limestone bluffs, which attain various elevations, from one to four hundred feet, and present a succession of the most sublime and picturesque views."

From the mouth of the Missouri to the Balize, (mouth of the river,) a distance of twelve hundred and twenty miles, the country is strictly an alluvial one, the channel changing with almost every flood.

The name of the river, according to Mr. S. in a former work, is derived from two Indian words, *missi*, signifying great, and *sepi*, signifying river.

Mr. Schoolcraft describes the country south of Wisconsin river, which will soon be in market, as very fertile.

"The surface of this country (says he) is not broken, but may be compared to the heavy and lazy rolling waves of the sea after a tempest."

The streams have a lively descent.

"These wave-like plains are often destitute of trees, except a few scattering ones, but present to the eye an almost boundless field of native herbage."

"Very rarely does any rock appear above the surface, and groves of oak sometimes diversify the scene."

Mr. S. passed from Galena, by land, to Fort Winnebago, which is what is called the mining country, and rarely have we ever read a more glowing description of a country.

As we have suggested the propriety of locating a mission near the head waters of the Mississippi, or rather west of them, and near Lord Selkirk's settlement, we shall extend this article, already, perhaps, too much protracted, a little farther.

It is now understood that the fur companies will aid rather than discourage missionaries.

The Indian must be taught agriculture, and the rearing of flocks and herds, or his condition will grow worse and worse. As game becomes scarce, more of his time is occupied in procuring his subsistence from the chace, and he of course finds but little time to devote to trapping, which makes the supply of fur less and less every year.

If taught agriculture, the Indians would cease changing their camps, and cease also from leading a life of want and vicissitude. Domesticated animals would take the place of wild ones in their food, and grain that of wild rice.

But there are nobler and higher motives that may be presented.

Even these "untutored tribes" are to be converted to the Saviour by means of the preaching of the word. The risen Saviour's command extends to the savages on the great plain, or plateau, at the head of this mighty river, as much as to the inhabitants of Hindostan or China. The *command* of our Saviour is binding on *us;* and why should *we* not obey it?

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The great barrier to Indian civilization, ardent spirits, is soon, we trust, to be removed. Our own government already prohibits it, and the British government, it is believed, will soon follow the example.

The scriptures, or large portions of them, have already been translated into the Ojibwa, or Chippewa language. The line of missionary posts, already established, extends almost to the proposed site of the mission. The northwestern Indians are all descended, it is believed, from the same stock; and Mr. Schoolcraft observes, that the Ojibwa, or Chippewa, may be called the coevrt language of all the northwestern Indians.

The missionaries might safely enter the country along with the agents of one of the fur companies. The way, therefore, is open, and will not some one in the Associate Reformed church offer himself as a pioneer in the work?

We conclude by the following extract from Mr. Schoolcraft:

"The fate that has overtaken other tribes enjoying a more southerly position, must inevitably overtake these bands. They occupy a portion of the Mississippi valley adapted to agriculture. Many parts of it possess a rich soil and are well timbered. Other portions are prairie land suited for pasturage. Its most arid tracts abound in pine, and there is hardly a stream, of its many tributaries, which does not offer numerous eligible seats for saw and grist mills. Hunting seems the only occupation, which cannot be a permanent one.

"While thus the chace declines, and herds depart,
And Heaven in prospect dooms his favorite art;
No care of flocks or herds prepares his mind
To mend his fortunes and to save his kind."

Who then will step forth to save this race of men?

EXTRACTS.

THE SACRAMENT OF THE LORD'S SUPPER.

It is too obvious to require proof in this place, that there are several radically erroneous and deeply pernicious opinions relative to this ordinance of the christian church. The popish doctrine of transubstantiation ranks first among these. The Lutheran doctrine of consubstantiation is another of lesser degree. But it must also be admitted, that there are certain sentiments and feelings, connected with it by many good people, which have no authority in the scriptures, and no real consistency with the solemn and interesting nature of the ordinance itself. A well-meant reverence for the institution, and an experience of its comforting and sanctifying influence on the soul of

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the worthy communicant, has led some to attach too much importance to incidental circumstances and accustomed modes of administration; and, on the other hand, a perhaps equally well-meant desire to strip off all these and to set it forth in its simplicity and intrinsic significancy, has led others to omit significant parts of the ordinance itself, and to place it, in point of solemnity, even below other religious and devotional exercises and rites.

We commend to our readers the following remarks of the Rev. Dr. Dick, late professor of divinity, to the United Secession church in Scotland. They are from his Lectures on Divinity, delivered before the students, in the Hall, and recently published in Edinburgh.

"The word sacrament, which has been adopted into the language of the church, is not found in the scriptures. Use has rendered it sacred, insomuch that if any person should object to it, he would run the risk of being accounted profane. He might with propriety be called scrupulous and whimsical, or might be suspected of affecting singularity, but for the charge of profaneness there would be no foundation: because the term, being of human origin, might be set aside at any time, if another more convenient were discovered. Sacrament is a word borrowed from the Latin language, in which it bears different significations. First, it denotes the sum of money which each of the parties in a law-suit was required to lay down at the commencement, and which, being forfeited by the party who was cast, was devoted to sacred uses, and hence was called *sacramentum*. Secondly, it signifies an oath, on account of its sacred nature; and particularly the oath by which the Roman soldiers bound themselves 'to obey their commanders in all things to the utmost of their power, to be ready to attend whenever he ordered their appearance, and never to leave the army but with his consent.' It is supposed that in this sense it was anciently applied to the symbolical institutions of the church, because in these, we, as it were, enlist under the banner of Jesus Christ, and engage to follow him whithersoever he leads us; and this idea is brought forward almost in every book and every sermon on the subject of the sacraments. I have long been disposed to doubt whether this is the true account of the ecclesiastical application of the term. In the writings of the early christians it received a new meaning, of which I believe there is no example in the classics. It signifies *a mystery*, as every person knows who is conversant with the ancient records of the church, and as any of you may learn by looking into the Vulgate translation. To give you a few examples: 'Great is the mystery of godliness,' is there rendered 'Great is the sacrament of godliness,'—*magnum est pietatis sacramentum*;' for the words of Paul subjoined to the account of the institution of marriage, 'This is a great mystery, but I speak of Christ and the church;' we have, 'This is a great sacrament,'—*sacramentum hoc magnum est*; and in the Revelation, 'The mystery of the seven stars, which thou

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sawest in my right hand,' is, 'the sacrament of the seven stars,'—*sacramentum septem stellarum*. This is the translation of the word μυστηριον, which was used by the Greeks to denote not only the profound and incomprehensible doctrines of the Trinity, and the incarnation, but also baptism and the Lord's supper, and especially the latter, which was called 'αγιον μυστηριον; partly, no doubt, because, under external symbols spiritual blessings were veiled, but partly also on account of the secret manner in which it was celebrated. As the heathens had their mysteries, to which none but the initiated were admitted; so the church came, at an early period, to allow none to be present when the Lord's supper was administered, but the baptized; and heathens, Jews, excommunicated persons, and catechumens, were excluded. Now, I think it probable that the word *mystery*, having been used by the Greeks to express baptism and the Lord's supper, and the word *sacrament* having been used by the Latins as synonymous with mystery, it is in this way that we are to account for its application to those symbolical institutions. The sacraments are the mysteries of our religion. I do not deny, at the same time, that the other sense of the word may have had some influence, as there are occasional allusions in the writings of the ancients to the military oath, in speaking of the sacraments.

"Before leaving this topic I would observe, that what has been said concerning the meaning of the word sacrament, will throw light upon a passage in the celebrated letter of the younger Pliny to the emperor Trajan. Speaking of the christians, who are the subject of the letter, he says that they were accustomed to meet on a stated day, and sing a hymn to Christ as God, *seque sacramento obstringere*, —to bind themselves by an oath, (according to the common translation,) not to commit any crime, &c. I have no doubt that the word was used by Pliny to signify an oath; but I suspect that he was led into an error by taking it in its usual acceptation, and not knowing the peculiar sense which it had received among the christians, from some of whom he had derived his information. When they told him that in their meetings they were wont *se sacramento obstringere*, he understood *sacramentum* to be an oath, while they used it to express the sacred supper, in which the disciples of Christ engage to renounce the works of wickedness, and to follow after righteousness and godliness. This interpretation is the more probable, as no other writer has made mention of an oath sworn by the christians in their religious assemblies; but we learn from Justin Martyr, that, on a stated day, or the first day of the week, they did assemble to observe the ordinances of the gospel, and in particular to commemorate the death of Christ in obedience to his command. This was the *sacramentum* of which Pliny had heard, without knowing what it meant: and if I am right in thus explaining it, we have here an early example of this peculiar sense of the term.

"It is probable, then, that the symbolic ordinances of our religion were called sacraments, not, as is commonly supposed, in allusion to the oath which the Roman soldiers took to be obedient to their gene-

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ral, but because they were considered as mysteries, on account either of the recondite sense of the symbols, or of the air of mystery with which the sacred supper was celebrated in the ancient church." pp. 112–15.

"The doctrine of his presence in the sacred supper, is legitimately deduced from his general promise, which relates to all his ordinances without any special respect to the supper: 'Where two or three are gathered together in my name, there I am in the midst of them.' It is this promise which gives us ground to consider him as present in the eucharist, in baptism, in prayer, in the preaching of the gospel. In all these ordinances he is present; and he is present in the same manner in them all, namely, by his Spirit, who renders them effectual means of salvation. This sentiment would be pronounced heretical by the church of Rome, and by the followers of Luther; and would even incur the disapprobation of many protestants, who have been accustomed to think that Christ is somehow in the eucharist, as he is not in any other ordinance. But their belief and their confident affirmation are of no value, if they are not supported by scripture. And where do they find any ground for their opinion, but in human systems? It is, indeed, said, that 'the bread which we break is the communion of the body of Christ, and the cup which we drink is the communion of his blood.' No man who admits that the bread and wine are only signs and figures, can consistently suppose the words now quoted to have any other meaning, than that we have communion with Christ in the fruits of his sufferings and death; or that, receiving the symbols, we receive, by faith, the benefits procured by the pains of his body, and the effusion of his blood. If it should still be thought that the strong terms used by our Lord imply something peculiar to this ordinance, I would remind you that the same language is employed in reference to the gospel; for our Saviour is speaking of it, and not of the eucharist, when he says, 'except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you.' Now, as the man who believes the gospel, eats the flesh and drinks the blood of Christ, as well as he who partakes of the sacred supper, it follows, that in both communion with him is of the same kind, and that there is no reason to imagine any presence of our Saviour in the eucharist which is not in the word." pp. 224–5.

"Jesus brake the bread. It has been inquired whether this circumstance is essential to the ordinance, or may be omitted; as it is in the church of Rome, where the bread is exhibited in small separate pieces, called wafers, one of which is put into the mouth of each communicant. We have no hesitation in saying that it is essential; that, when it is wanting, the sacrament is not celebrated according to the original institution; and that all the reasons which require other parts of the ordinance to be retained, may be alleged, with equal justice, for the retention of this. It is, indeed, so essential, that the Lord's supper is sometimes designated from it alone, and is called 'the breaking of bread.' The rite is significant, and it is appropriate to the design of the institution, which is to commemorate our

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Saviour's death. He himself explained it, when he said, 'This is my body which is broken for you;' intimating that the broken bread is a figure of his body as wounded and lacerated for our salvation. But of this important fact there is no representation, when a small morsel of bread, in its entire form, is distributed to the communicants. We are reminded, by the breaking of the bread, of the severe suffering which our Lord endured, when his back was torn with a scourge, his hands and feet were pierced with nails, and his head was crowned with thorns; and our minds are naturally led to contemplate the sorrows of his soul, which had almost overwhelmed him—sorrows which no man can comprehend, but which undoubtedly arose from a sense of Divine wrath, on account of the sins of his people, which he had undertaken to expiate. I may remark, before leaving this particular, that as, in this ordinance, Christ is represented as dead for our salvation, not only is the bread broken, but the sign of his blood is separately exhibited, with an obvious intention to signify that he died by the effusion of his blood, or by its separation from his body. It is the practice, in some of the eastern churches, to give the bread dipped in wine. But, as this is an unauthorized innovation, so it quite subverts the design of the ordinance, so far as it is figurative; because it exhibits his blood as remaining in his body, or conjoined with it, instead of representing it as shed, according to the express words of our Lord: 'This is my blood which was shed for the remission of sins.'" pp. 230–1.

MISCELLANEOUS.

To the Editor of the Christian Magazine:

Sir—The accompanying paper contains a few remarks on a piece entitled, "Art. IV. To Correspondents," which appeared in the July number of the Religious Monitor, and which I beg you will do me the favor to insert in your Magazine. As the paper was prepared for the Monitor, and ought to have appeared four months ago, it seems proper for me to state the reason why it was not then published, which may also account for its peculiar structure. In the early part of the summer, I observed in the Monitor, a Review of Dr. Bullions' Tract on Repentance, which seemed to me to be not only illiberal and childish, but also erroneous, and calculated to mislead. With a view to counteract its injurious tendency, I sent a short article to the Monitor, in which I pointed out some of the mistakes of the reviewer. This was followed by a defence of the review by the proprietor, and, as I supposed, the editor of the Monitor, in this address "to correspondents." In this address, the author professed great impartiality, insinuating that, like an apostle, he knew no man after the flesh; and in the conclusion of his piece he announced his perfect willing-

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ness to publish any strictures on it that might be offered. The following are his very words: "So entirely conscious are we, of being influenced by no other motive than the one now mentioned, (regard to sound doctrine,) that, while we have deemed it a duty to exclude any thing further, directly respecting the tract, we not only agree to admit, without any impeachment of the motives, but with thankfulness, the correction of any error into which we may have fallen, either now, or at any other time."

Relying on this assurance, so publicly given, I wrote the following paper, and sent it to him for publication in the Monitor, about the middle of September. He at first agreed to publish it, according to his promise, and expressed his regret at not being able to do it till December. I saw him about the beginning of October, and at that time he proposed to make some kind of apology in the Monitor, for some things which he had said in his address, on condition that I would not insist on his publishing my paper. I at once stated to him, that I could consent to no compromise, and that it remained with him either to fulfil his promise and to publish it, or else to violate his word by rejecting it. He then said, he would fulfil his promise and publish it, whatever might be the result. About ten days after, I saw him again, when he intimated to me that he had then resolved to break his promise by refusing to publish the paper in question.

Here, then, we have the proprietor of the Monitor, and the author of this address, by his own account so candid and upright, that he knows "no man after the flesh," first deliberately publishing his promise to admit any thing that might be offered by way of correction of his statements—then privately promising to publish this particular paper; and, in the end, deliberately and avowedly breaking his promise, repeatedly and voluntarily made by him. I make no comment on this conduct of the proprietor of the Religious Monitor, because I deem it entirely unnecessary. Its excessive meanness will be sufficiently apparent to every person of honorable feeling, and likewise the disregard to truth and honor which it evinces. Indeed, I would gladly have avoided saying any thing on so unpleasant a subject, had I not judged it important to explain the circumstances which rendered it necessary for me to trouble you with this communication. Your obedient servant, A.

For the Religious Monitor.

REMARKS ON THE ADDRESS "TO CORRESPONDENTS," BY THE EDITOR OF THE RELIGIOUS MONITOR.

"Critics I saw, that other names deface,
To fix their own with labor in their place."—*Pope.*

A piece appeared in the July number of the Religious Monitor, entitled, "Art. IV. To correspondents," on which I wish to make a few observations, chiefly, because in it there is an avowed departure from the principles on which that periodical has hitherto been conducted. It was formerly announced, "that original communications from any of the ministers of the Associate Church would be in-

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serted." According to this principle it is said, "many articles have also been admitted, the seasonableness or expediency of which might at least be questioned." But notwithstanding this rule, the editor has intimated a determination "to admit nothing further, respecting either the 'tract,' 'the review,' or the 'observations on the review.'"

I do not mean to dispute the right of the owner and editor of a periodical to decide on whatever articles he may think proper to admit into his work, but I think the unfairness of this decision must be evident to every unprejudiced person. For the editor himself allows, that his own pledge, voluntarily given, has been violated by him, on the appearance of the first article in vindication of the tract written by Dr. Bullions. He indeed professes to have seen the necessity, and to have felt the force of the apostle's declaration, that he knew "no man after the flesh," and I am not disposed to call his integrity in question. But how stand the facts of the case? He mentions a number of articles, whose seasonableness and expediency were questionable; and among others, the papers about the publication of the purpose of marriage, the review of the tract, and the observations on the review. But all these were admitted without any objection, at least so far as known to me, till the one in favor of the tract appeared, and then he published his "determination" to admit nothing further respecting the "tract," the "review," or the "observations on the review."

It appears to me, that the conclusion to which every candid person must necessarily come, on reviewing these facts, will be, that the real reason for refusing admission to any thing further respecting this tract, is a purpose to exclude every thing that may appear favorable to Dr. Bullions. It is plain, from the editor's own showing, that the circumstance of an article's being unseasonable or inexpedient, will not exclude it from the pages of the Religious Monitor, for he affirms this to have been the character of many articles, which were inserted without scruple. Of course, the only other reason that can be assigned for this determination, must be, a wish to keep out every thing that may tend to vindicate the statements made in the tract. I make no objection to this "determination," only, if the Religious Monitor be a mere party paper, I think this ought to be distinctly understood.

But why should exceptions be taken to a piece in vindication of a tract written by Dr. Bullions, provided it be also in defence of the truth? Can any fear be entertained lest the doctor's orthodoxy should be too firmly established, or the errors of the reviewer too publicly exposed? Surely the course pursued in relation to this tract, gives too much ground for some suspicion of this kind. No one will believe that the editor has come to this determination from any aversion to controversy, for in that case he would have announced his intention, and then let the matter rest. But instead of this, he has descended from the editorial chair, entered the arena, and thrown down his gage. Or, to use the words of the poet, he has taken down the other critic's name, and fixed his own in its place. He will admit of

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nothing further, respecting either the tract, the review, or the observations on the review; but then, he will not only agree to "admit," without impeachment of motives, but with thankfulness, the correction of any error into "which he may have fallen, either now, or at any other time."

Thus assured that my exertions will be gratefully appreciated, I propose to indulge the editor of the Religious Monitor, by pointing out a few of the errors and mistakes that I have met with in his address to correspondents. And,

1. I shall begin with his reasons for violating his pledge. These need not detain us long, because the first and second are merely matters of opinion, the third is a mis-statement, and the last is a gratuitous deduction. The first reason is, that "the minds of some appear to have been directed wholly from the tract to the author." As this is only matter of opinion, it will scarcely admit of an answer; yet I may say, in reply to it, that, on the contrary, it appears to me, that people's attention has been more particularly directed to the tract, from the circumstance of the author of it being known. The second is, "that the reviewer appeared to labor under disadvantage from a fear that this would be the case." My opinion, on the contrary, is, that the reviewer derived great advantage from the author's name being known. He moreover appears to have been quite sensible of this, and he actually uses it to the author's disadvantage. "When," says he, "I saw the tract appearing among the original communications of the Monitor, with the writer's name and titles in full, by himself, I supposed the article must either exhibit some peculiarly clear and striking view of the scripture doctrine of repentance, or that the literary execution was such as to challenge criticism." Now, it can scarcely be supposed, that the reviewer thought he labored under any disadvantage from the author's name being appended to the tract, when he uses it to aggravate his alleged mistakes. The third reason is, that the remarks on the review are founded on the supposition, that "the reviewer aimed rather at the author, than at the tract itself." This is, indeed, something more than opinion, but then it is wholly a mis-statement. It ought not, I admit, to be concealed, that whatever is faulty in the tract ought to be laid to the charge of the author; and this, I humbly conceive, would have been the case, even although his name had not been appended to it; for I think none would have blamed the tract for writing itself, even had it been anonymous. But my reason for writing my observations was, a conviction that the reviewer was partial, captious, and unjust, and in some respects, erroneous. And, I may add, that my opinion of it would have been precisely the same, had the author of the tract remained unknown. I therefore can see no reason why the circumstance of his name being appended to it, should prevent me from animadverting on the review.

The last reason purports to be a deduction from the preceding ones, although I profess I am unable to discover by what process the writer arrives at his conclusion. I have, I think, clearly shown, that

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there is nothing in his reasons further than his own opinion. But let us suppose his opinions and statements to have been well founded: let us suppose the minds of some to have been diverted from the tract to the author: let us suppose that the reviewer labored under disadvantage from this; and let us even suppose that my production was founded on the supposition that the reviewer aimed rather at the author than the tract—how is it evident, from all this, that no additional light will be shed upon the doctrine of repentance, by allowing a discussion of this kind to go on? The editor, I think it is pretty obvious, sees what no one else will see, for it is no where to be seen.

"And, optics sharp he needs, I ween,
Who sees what is not to be seen."

Having thus made it quite plain that the editor's reasons for his "determination," are just no reasons at all; I shall now proceed,

2. To point out the errors which I have observed in his address to correspondents.

The *first* is the one respecting that saying, "the knowledge of sin is the beginning of safety." "This," says the editor, "without some qualifying phrase, is, in our opinion, untrue." Here he comes at once to the point, and declares the statement to be "untrue." Let us now compare his opinion with the standards of the church, which, he says, he has often pledged himself to maintain. Now, they say, "effectual calling is the work of God's Spirit, whereby, convincing us of sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the gospel." It will not, I trust, be doubted that effectual calling brings us into a state of safety. Now the way in which the Holy Spirit begins this work, is by convincing us of sin and misery. And how, it is asked in Fisher's catechism, "doth the Spirit convince us of sin and misery? Ans. By the law. '*By the law is the knowledge of sin.*'" So, then, according to the catechism, "the knowledge of sin is the beginning of safety." But what are we to say to the editor of the Religious Monitor, in whose opinion this is "untrue?" Perhaps the best thing he could do would be to review carefully the principles of the christian religion, laid down in the Shorter Catechism, "for the benefit of those who are of a weaker capacity." There he will find that the first part of the Spirit's work, in effectual calling, is to bring the sinner to a knowledge of his sin. Man, by nature, has a good opinion of himself, and he sees not his own sins; but by the influence of the Spirit the whited sepulchre is thrown open, and the abominations of the heart are seen and loathed, and he can find no rest but in the arms of the Saviour.

The editor, indeed, struggles hard to make the doctor say, that the knowledge of sin is the efficient cause of repentance; and he actually makes him say that ignorance is the true and efficient cause of impenitence. But the doctor says no such thing. His words are, "the knowledge of sin is the beginning," not the efficient cause, "of

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safety." And he adds, there are few penitents, because there are few who have the knowledge of sin. All the rest is the work of the editor, who, curiously enough, makes the beginning of one thing its cause, and the want of another thing the cause of another! Strange logic this, but it confirms the words of the poet:

> "When people once are in the wrong,
> Each line they add is much too long:
> Who fastest walks, but walks astray,
> Is only farthest from his way."—*Prior.*

The sentiment of Prior is still further illustrated in the way the editor reasons, to make out his case. First, he has recourse to devils, who, he thinks, possess a knowledge of sin; and then he gives them up again as unfit for his purpose. Here I think he has acted wisely, and in this case I will follow his example.

Next, he quotes Rom. 1.18, and adds, "it is declared, that the wrath of God is revealed against all '*who hold the truth* in unrighteousness;' and holding the truth in unrighteousness, certainly implies knowledge of sin." Then he endeavors to show that, according to the expression in question, they who *hold the truth* in unrighteousness, have begun to be safe. But all his efforts are vain, for he takes for granted, the very thing to be proved, viz: that *to hold the truth, implies the knowledge of sin.* This, however, is by no means evident. The Greek word, κατε χοντων, translated "hold," signifies to confine, to conceal, or to suppress. And the apostle affirms, that the wrath of God is denounced against the wickedness of men, who concealed or suppressed the truths they had discovered. All this they might have done without a correct knowledge of sin; and thus the argument drawn from this text is entirely overthrown.

Finally, the editor has recourse again to the Epicurean philosopher, and, after all his labor, he fairly admits, that the expression would have been unobjectionable, if the doctor had not mentioned that it had been uttered by an Epicurean philosopher. But, surely, it does not require much acuteness to be able to perceive that the sentiment is neither better nor worse for having been repeated by an Epicurean. The editor, however, insists, that "it will scarcely be maintained, that the knowledge of sin, spoken of by the Epicurean, was saving knowledge." This is still worse and worse. For I hold it to be quite evident, that, in the sentence in question, "the knowledge of sin," is so qualified and defined, that it can mean no other kind of knowledge. For what other knowledge than saving knowledge can be the beginning of safety? But this is so plain and simple, that it need not detain us a moment longer.

The *second* error, is that taught by the reviewer, (page 362,) in these words: "The scripture plainly assures the sinner, that there is no safety for him, while he is under the sentence of condemnation." This the editor reiterates and defends. But this erroneous statement is inconsistent with the doctrine of election. For, since the decree of election is unconditional, irrevocable and eternal, it is a great er-

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for to say of any elect sinner, even while in his unconverted state, that there is no safety for him, because, in fact, God has ordained him to obtain salvation.

But this error is also inconsistent with the universal offer of salvation made in the gospel. Instead of the scripture assuring the sinner that there is no safety for him, even while in a state of condemnation, it, on the contrary, declares it to be a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners. Agreeably to this, it is said in the Declaration and Testimony, "we believe that a free and unlimited offer is made of salvation through Christ to all who hear the gospel;" "and that this offer is made by virtue of the commission which God has given, to preach the gospel to every creature; that is, to every sinner of the human race." So far then, from assuring the condemned sinner that there is no safety for him, the scripture proclaims to him an unlimited offer of safety. But, according to the erroneous doctrine of the editor of the Religious Monitor, the sinner must be out of a state of condemnation, before he has any warrant to look for safety.

3. There are several errors and mistakes to be found in the editor's commentary on the following expressions used by Dr. Bullions, viz: "Till we repent, we remain under sentence of condemnation;" "Till the heart is weaned from sin, it cannot accept the grace of the gospel;" and, "life and death are suspended on repentance:" (see page 52.) At present I will offer no vindication of these, because they have been sufficiently explained already, but I will immediately proceed to the editor's commentary on them. "The first," he says, "cannot be true, because union to Christ, faith, and justification, all in the order of nature, precede repentance." Now it is admitted that, in the order of nature, (which some think to be nothing but the order of discourse,) faith precedes repentance, and is therefore sometimes called the root of all saving graces. But this will by no means warrant the editor's assertion, that, "till we are justified we remain impenitent," unless it be also proved that, in the *order of time*, union to Christ, faith, and justification, precede repentance. This, however, cannot be done. For, as Dr. Witherspoon observes, "Faith and repentance are involved in one another." And again, he says, "they may be treated of distinctly, but they cannot exist separately." Accordingly, it is stated in our Declaration and Testimony, "we do not, however, affirm, that faith is first given, and then repentance some time afterward." It is also said in our Confession, "that faith is the alone instrument of justification, yet it is not alone in the person justified, but is ever accompanied with all other saving graces." It is further stated in another chapter, that so far from justification preceding repentance, "none may expect pardon without it." It thus appears from our public standards, to be erroneous to teach, that, "till we are justified we remain impenitent." This statement supposes, that we are first justified, and then repent, some time afterwards. Were this true, it would follow, that a person might be justified, might die in that state and go to heaven, still remaining impenitent—a

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doctrine almost too monstrous to be mentioned; yet it would be the necessary consequence of our being justified while we remained impenitent.

The second expression, "till the heart is weaned from sin it cannot accept the grace of the gospel," the editor says cannot be true, and he meets it with a counter statement of his own, directly opposed to it as he thinks, viz: "till the heart accept the grace of the gospel, it cannot be weaned from sin." Now, to wean, is to put from the breast, and the expression denotes that forsaking of sin and turning to God, which takes place in the day of effectual calling. As the child that is weaned prefers other nourishment to its mother's milk, so the person whose mind is enlightened, and his will renewed, prefers the service of God to the bondage of sin and Satan. Thus, when the will is renewed in regeneration, it has a new choice, like a weaned child. It would also appear, that this weaning from sin, or renewing of the will, takes place before, or at latest, at the time of embracing Christ by faith. For it is said in the Catechism, to be by enlightening our minds and renewing our wills, that the Spirit doth persuade and enable us to embrace Jesus Christ. It will not do, then, to say, "till the heart accept the grace of the gospel, it cannot be weaned from sin." And it only makes the matter worse, to say, as the editor does, "if the heart be weaned from sin, it has no necessity for accepting either of Christ, or the grace of the gospel;" for all who have any experience in the christian life, know well, that the more the heart is weaned from sin, the more precious does Christ and his gospel become to it.

Lastly, it is said, "If the first two sayings cannot be maintained, the last falls to the ground of necessity." But the editor, not satisfied with this, proceeds to deal out some blows against it, after he imagines he has it on the ground. "It may," says he, "be observed on this saying, 'that life and death are suspended on repentance,' that when one thing is said to be suspended on another, it supposes that the thing on which it is suspended, to be rather the efficient or procuring cause of that thing." To illustrate this observation, he tells a story about A making a contract with B—about repentance being a good work, at which he thinks A himself would be startled, and finally he affirms, that to urge as a motive to repentance, that life and death are suspended on repentance, appears to him the very essence of legalism. (See pp. 54 and 55, to which the reader is referred.)

I shall dismiss A's contract with B, with a single remark, as it is no way to the purpose. Had Dr. Bullions asserted, that the Judge of all, had entered into a contract with sinners to bestow on them life as the price of repentance, then there might have been some reason for introducing A's contract with B. But as the doctor has advanced nothing of this kind, I shall pass it by as totally irrelevant. Let us, however, attend to what he has actually said, viz: "Life and death are suspended on repentance." This is saying neither more nor less than that repentance is essential to salvation. One thing may be sus-

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pended on another in various ways. Thus, eternal life may be suspended on the good pleasure of God as its first cause; on the atonement of Christ as its procuring cause, and on faith and repentance as the way and means by which it is attained. A thing may be determined and foretold, and yet its accomplishment may be suspended on the use of means. There is a case in point, in the salvation of the people who were in the ship with Paul in his voyage to Rome. Paul had distinctly foretold that there would "be no loss of any man's life," yet, when he saw the sailors about to make their escape, he said unto the centurion, "except these abide in the ship ye cannot be saved." The efficient cause of this safety was the purpose and providence of God, yet it was suspended on the shipmen as means. In the same way, the good pleasure of God is the first or moving cause of salvation, and the blood of Christ is the meritorious cause, yet it is suspended on faith and repentance as means and instruments. We are saved in the way of faith and repentance, which are therefore called saving graces, and without these we cannot be saved. Our Saviour accordingly said in his doctrine, "If ye believe not in me ye shall die in your sins," and, "except ye repent ye shall all likewise perish."

It does not startle me in the least, that the editor says, repentance is a good work. I knew this before, and I like it all the better for being a good work. But the editor of the Monitor here states only part of the truth. For repentance is both a good work and the gift of God, and is therefore called a saving grace. All the good works enjoined in the Bible are necessary to the perfection of the christian character, but faith and repentance are declared to be essential to salvation. Hence, life may be said to be suspended on these saving graces, as means and instruments without which it cannot be attained. "God requires of us faith in Jesus Christ and repentance unto life, that we may escape his wrath and curse due to us for sin."

O, but says the editor, "it is the very essence of legalism, to urge as a motive to repentance, that life and death are suspended on it." It may be sufficient to say, in reply to this, that the apostle Peter preached in the same way to his awakened audience. When they were pricked in their hearts, and said to Peter and to the rest of the apostles, "men and brethren, what shall we do?" "Then Peter said unto them, Repent and be baptized, every one you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Our Lord also said to his hearers, "except ye repent ye shall all likewise perish." "So then," says Henry on the passage, "he hath set before us life and death, good and evil, and put us to our choice." Thus we see the doctor is sustained by the highest authority in the church, even by Christ and his apostles.

I have thus pointed out the most hurtful of the errors broached by the editor of the Religious Monitor in his address to correspondents. There are some other things on which I intended to have made some observations, but this communication has already been drawn out to such a length, that I shall be obliged to despatch them with very brief

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notice. About this I am the less solicitous, as they are more of a personal and private character, han those which have been made the subject of the foregoing remarks.

I might have animadverted on the curious fact, of the editor's not being able to see the force of A's apology for the introduction of the Epicurean, drawn from Acts 17.28, which may be entirely owing to the deficiency of his powers of perception. And this might have been contrasted with his quickness in discovering that A "supposed the reviewer was influenced by bitterness towards the author of the tract," when he neither supposed nor said any thing of the kind. I might have noticed the singular statement that "the reviewer professed to comment on the theology, not on the literature, of the tract," and compared it with the reviewer's remarks about the literary execution of the tract and the *grammatical rule.* And I might have pointed out the new method hinted at by the editor, of commenting on the theology of a work, without attending to the language in which that theology is taught. I might have deplored the infelicity of the readers of the Religious Monitor, if such be their waywardness, that in nine cases out of ten, they will reject the sound sense of an expression, and take the unsound sense. And I might have commented on the easy method by which the editor gets over the erroneous statement of the reviewer, by which he cuts off all the saints on earth from the benefit of justification, by affirming that, "pardon of sin, admission into heaven, or acceptance with God, is justification."

These things, however, I must leave for the present; and I will close my communication, with an observation or two on the conclusion of the address. I had stated in my former paper, that, "my object was not so much to expose the errors of this critic, as to extract the sting from the tail of his criticism, and to wipe away the reproach of heresy, cast on a reverend divine, who appears to me to be sufficiently orthodox." On this the editor says, "here, it is believed, lies the whole difficulty of this affair. The tract must be swallowed, right or wrong, and the reviewer condemned, because a reverend divine stands in the way." And again, the friends of Dr. Bullion are spoken of as "justifying his errors," and condemning all who point them out with a view to their correction, as being actuated by improper motives, and much more to the same effect.

In remarking on the above, and similar statements, of an offensive character, I wish it to be distinctly understood, that I am only discussing some points in divinity, and that, when my antagonist descends to make use of abusive expressions, and to make injurious insinuations, I will let him have that part of the field entirely to himself. Nothing would be easier for me, than to state facts and circumstances, that would make the high pretensions of this author look very suspicious. But for this sort of warfare I have no inclination. For me it is sufficient to know that these insinuations are unfounded and unjust. And I must leave it to the reader to judge of the weakness of a cause that needs to be defended by such weapons.

The reader will easily see that there could be nothing personal in

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my observations on the review, as I do not know who is the reviewer. In making them I was guided by a sense of justice and a regard to truth. I pointed out the mistakes of the reviewer, because in some instances his statements seemed to me to be erroneous. And I endeavored to vindicate the sentiments advanced in the tract, because they appeared to me to be misrepresented, and not because they were advanced by Dr. Bullions. It is true, that the author of the tract is a person of some distinction. It is true that his name and his fame have reached the seats of science, and that one of the literary institutions of the country has made him a doctor in divinity. But surely this is no just cause of reproach. Are a man's writings to be misrepresented, merely because he is a doctor of divinity? And is he who vindicates what he believes to be truth, to have his motives impeached, for no other reason than that he who published it subscribed his name at the bottom of his piece? I trust but few will be disposed to act so unjustly.

But the editor of the Religious Monitor will have the doctor to retract his errors. In this I heartily concur with him; but I say, first let him find out what they are before he retract them. Here I would recommend to the editor of the Monitor, the consideration of a recipe, which I have somewhere seen, for making hare soup, which, I think, will convey to him some instruction on this difficult subject. "First," says the recipe, "catch the hare." Now this first step is sometimes the most difficult of the whole process. Agreeably to this recipe, I would say, first get hold of the doctor's errors, and then call upon him to renounce them. In the mean time, I have, with the best intentions, and without imputing to him any improper motives, pointed out to the editor of the Religious Monitor, a few of his own expressions, which appear to be erroneous, when tried by the standards of the church; and which I hope he will be forward to review and retract, as he says he is pledged to "maintain, to the utmost of his power, the doctrines of the reformation, as these are maintained and witnessed for by the Associate Church." A.

MEMOIRS OF MINISTERS.

The divine Head of the church has been very gracious to our branch of his kingdom, in sparing so many of our ministers to live and labor even to old age. It was said, in a late number of the Magazine, that one-fourth part of the ministers in our synod, have reached the advanced period of more than sixty years of age. What a debt of gratitude are the churches under, to the blessed Redeemer, for so long a service of such men. While aged ministers are sometimes treated with neglect, and superseded, in the labors and love of the churches, by younger, but not better or abler men, it is a circumstance that speaks well for our ministers, as well as for our churches,

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that, of our aged ministers, there is not a single individual who is not actively engaged, and highly respected, and warmly beloved by our people.

But the advantages of such a ministry are not to be confined to their life, even though it be a long life. We have long been fully persuaded, that faithful memoirs, written by some competent hand, would be very useful to the church. They would be, at least, very rich gleanings of their plentiful harvests. We all love to reflect upon the intercourse we have had with those, dear to us, who have gone before us to the land of spirits. And if the principal acts and experience of their life could be brought freshly and vividly before our minds, we would feel a readiness to admire and imitate their virtues, to approve and follow their steps, as they followed Christ.

We have been the more confirmed in these sentiments, by the perusal of the brief memoir of the late Mr. Dunlap, kindly furnished for our pages by the Rev. Dr. A. Proudfit, than whom no one is better qualified to continue a series of similar articles, for future numbers of our work. We can assure this reverend father, that articles like this, and his memoir of his venerable father, are gladly and profitably read by numbers whom he will never see, till all the redeemed meet together in their heavenly home. A similar remark may also be made in relation to the memoir of the Rev. J. V. S. Lansing, by the Rev. Mr. Ammerman; and that of the Rev. Andrew Oliver, by the Hon. Judge Morse.

We do hope, therefore, that suitable subjects for such articles will not be suffered to pass into oblivion, without an effort to make the good man, dead, a means of edification and comfort to the good, yet living.

TEMPERANCE PUBLICATIONS.

Although the state of New-York cannot claim the honor of having commenced the temperance reformation, yet it may with truth be affirmed, that no state in the union has been more active or efficient in its advancement. The periodical publications issued by the executive committee of the state society, may be appealed to as a proof of its activity, and, in a great measure, the means of its success. These have been widely circulated and decidedly useful. We heartily commend them to the friends of the cause throughout the land. Great numbers of these publications have been gratuitously distributed, in all parts of the country, and among all classes and denominations of people. The committee find it necessary hereafter to restrict the distribution to a regular subscription list. The papers are furnished at an extremely cheap rate. They are, the *Temperance Recorder*, *Temperance Intelligencer*, and *Quarterly Magazine*.

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CHRISTIAN MAGAZINE.

Vol. IV. FEBRUARY, 1835. No. 2.

RELIGIOUS COMMUNICATIONS.

For the Christian Magazine.

THE CONSOLATIONS OF THE RIGHTEOUS.

[Concluded.]

A perpetual gloom, scarcely gilded by one smile, covers the face of some, and sorrow seems to have fixed, immoveably, its seat in their hearts. This is owing partly to their bodily temperament; partly to the ills of life, in which they have been immersed; and partly to the habit of closing their eye to the brighter side of things, and contemplating them through the medium of a melancholy imagination. These sources of gloom, together with others peculiar to themselves, extend their influence to the children of God, and rob even them of the joys of his people, and constrain them to go mourning, with their heads bowed down and their hearts dejected, till fear perpetually haunts them, and they live strangers to comfort and familiar with sorrow. This not only renders them comparatively miserable, but also excites the unbelief and enmity of their hearts; hinders their progress in holiness; destroys their gratitude; discourages the godly; and causes the enemies of religion to hate and shun it. This is a frame of spirit, the very opposite of that which the christian should cherish and display. He is called to bless and praise the Lord at all times, to rejoice evermore, and to be very joyful in his King. And, in order that he may be so, God has opened up for him the fountains of everlasting and strong consolation, giving him Christ, the consolation of Israel; the Spirit, the Comforter; appointing the ministers of religion to comfort him, and revealing himself unto him as the God of all consolation. All this renders it manifest, that it is the design of Heaven to correct the bitterness of the waters of Marah, by casting into them the tree that sweetens them, even the consolations of the gospel.

Some of you, my readers, may now be drinking of Marah's waters, and tasting much of their bitterness; and we may all be called to drink deeply and frequently of them, ere we pass through this vale of tears. This renders the sweetening of these waters a matter of great interest. This subject in itself, and in all its bearings, is very ample; and, to unfold it fully, it would be necessary to open up the nature and importance of spiritual consolation; how it is attained, main-

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tained, and increased; how it is lost; the greatness of the loss, and how it is recovered. It is abundantly obvious, that this is a field too vast to be travelled over in a paper admissible in any compendious periodical. To do it justice, would require a book, and not a tract. All that is intended, is, to suggest and illustrate the following remarks concerning,

MARAH'S WATERS SWEETENED; OR, THE CONSOLATIONS OF THE RIGHTEOUS.

1. Consolation supposes trouble, and consists in administering to the sufferer pleasures which prevail over the misery he experienced. Happiness springs from the absence of misery, and the fruition of what is pleasing and satisfying. Consolation is nearly allied to it, and differs from it, chiefly, by involving the idea of co-existing misery. It is happiness enjoyed by those in trouble, and prevailing over that trouble. It is the temperament, the sweetness, cast into Marah's bitter waters, rendering them tolerable and palatable, and is dispensed and relished only in the season of affliction. For who would dream of administering cordials to the healthy and vigorous? these are appropriate only to the feeble and the faint. Who would dream of applying anodynes, when no pain is felt? but these may be very suitable to those excruciated with suffering. It is so, in like manner, with consolation. There were joys and blessings in abundance in paradise, but no consolation was provided by indulgent Heaven for innocent Adam; for he had no pain, no distress, no anxiety; and stood no more in need of consolation, than of medicine, before disease existed. At God's right hand there is fulness of joy, and stores of pleasure, but no fountains of consolation; for the inhabitants of heaven say not that they are sick, and God has wiped away all tears from their eyes. In the present evil world, all, whether saints or sinners, are sufferers: they all need comfort; and God has opened for them its ample sources.

Consolation not only supposes trouble, but also prevails over it. Without this prevalence, it comes not up to consolation; it deserves not the name. The tree cast into Marah's waters overpowered their bitterness. When the afflicted are comforted, the bitterness of affliction is overcome; the sufferer experiences more happiness than misery; and till this is his attainment, he is not comforted. When comforted, he finds that though his tribulations abound, his consolations abound more and more.

What removes our bodily diseases and sufferings, and ministers to our animal gratification, may be called natural comfort. Health to brace, and clothing to warm and protect our bodies, food to satisfy hunger, and drink to quench thirst, are important ingredients in it. To furnish this comfort, Jehovah has made ample provision for the gratification of our various senses, its inlets. Beautiful colors refresh and delight the eye; fragrant odors the smell; delicious flavors the taste; and melodious sounds the ear: and God has furnished all these in variety and perfection. How much a sound state, and the proper exercise of our senses and appetites, can contribute to our

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natural comfort, we all know; and this knowledge will enable even the sinner to form, by analogy, some conception of the spiritual comfort of the saint. The very sinner has a pleasure in perpetrating and enjoying sin. This may be called sinful comfort, and is all the poor compensation for which he serves sin, and sells his immortal soul. Let the sinner reflect on the satisfaction with which he enjoys the pleasures of sin, and even he also, may have a conception of the comfort of a saint. The saint's comfort is spiritual, and lies in the satisfaction he feels in the exercise of his various graces; in performing the duties he owes to himself, to his fellow-men, and to a triune God; and in contemplating, admiring, and enjoying all his privileges and prospects. As a man and as a christian, he has and feels his troubles; but there is something infused into his cup which corrects its bitterness—yea, sweetens it, till it becomes palatable. There is something within which supports him in his troubles and faintings, and not only overpowers them, but also imparts to him comfort that prevails over his sorrow and pain. Now this something, which thus converts and sweetens the christian's bitter cup, is called spiritual comfort or consolation. Strictly speaking, consolation is the result of the removal of trouble, comfort the result of the enjoyment of satisfying pleasures; but we use both terms indiscriminately, as denoting the mitigation and removal of what is disagreeable, and the bestowment of what is cheering and gratifying. This is the comfort wherewith God comforts those that are cast down. This is the strong and everlasting consolation which he has given to the righteous. This is the comfort wherewith the ministers of religion are to comfort Jerusalem. This is the tree, which, when cast into Marah's waters, sweetens them. But its nature will appear more fully, when we remark,

2. That consolation consists of various ingredients. Consolation is not a simple, but a compound feeling, consisting of three ingredients, which, when blended together, compose it.

The first and most indispensable of these is, peace of conscience. It is that delightful sense of security, and that sweet serenity of soul, experienced by the christian, when convinced that all his sins are pardoned and his soul purified by the blood of Christ; and all this attested by his being enabled to maintain a conscience void of offence towards God and man. This peace places him in a calm region, elevated above the clouds which obscure the prospects, and the storms which agitate the hearts of others. This delightful frame of soul is the result of justification. Being justified, we have peace with God; and into this peace they enter that believe. Of this peace the christian is the exclusive subject, and the Holy Ghost the author. It is too pure and high to be contained in any vessel but the heart renewed by divine grace. For there is no peace to the wicked; and peace is expressly reckoned among the fruits of the Spirit. And so important is this ingredient of peace of conscience, in spiritual consolation, that, where it is wanting, none of the others can avail: trouble remains. Consolation can no more exist and operate without it, than

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a house can stand without a foundation, or a compound medicine prove effectual, when its most important ingredient is wanting.

Joy is the second, and a still more refreshing ingredient in spiritual comfort, and is frequently enjoyed by the christian in this vale of tears. It is that delightful sensation which he experiences, either in the enjoyment or anticipation of good, congenial and refreshing to his renewed nature. It elevates and cheers his soul; kindly disposes him to sympathize with others, and to exert all his powers in the service of his God. And for commencing, continuing, and increasing the flow of his joy, Jehovah the good has opened for him the most ample sources of comfort. He has made over himself and all that he has for God, his portion, and this fills him with joy and peace. Peace, however important, is rather a negative than a positive blessing; joy is a positive favor. The one dispels the clouds, the other is the shining path of the sun. The one removes terror, the other imparts positive comfort.

Glorying, or triumph, is the third ingredient in consolation; and even this is, occasionally, the rare attainment of some favored christians. Paul thanked God, who made him always to triumph. David's soul boasted in the Lord. When this ingredient is blended with the two former, all fears and doubts about a present interest in Christ, and about being eternally with him, are far removed. Enemies are prostrated; and, strengthened with all might in the inner man, we rejoice with joy unspeakable and full of glory. Thus Paul exulted, when he defied all enemies to condemn and destroy him, and felt confident that nothing could separate him from the love of God. This state of mind is an approximation to the attainment of those who stand on the sea of glass, before the throne. It is heaven let down into the soul while on earth. It is a foretaste of the celestial felicity. It is a cluster from the tree of life, which grows in the midst of the paradise of God, brought into the wilderness, that the heavenly pilgrim may taste it, and anticipate the feast reserved for him above. When this is cast into Marah's bitterest waters, their bitterness ceases to be felt; the soul is filled with comfort. Then we have not only peace with God, but rejoice in hope of the glory of God; and joy even in tribulation.

3. That the sources and means of the believer's comfort are various, and variously contribute to impart, maintain, and increase it. The stream of consolation, when traced up to its souce, is found originating in the heart of God the Father. He is the very fountain, the primary source of all consolation. Hence, he is styled the God of consolation. It is in him in all it fullness, and is dispensed by him to all that enjoy it. He is love, and so pities and embraces, with the tenderest compassion, all his afflicted children; dries up their tears; consoles them, comforting those that are cast down. Paul feelingly attests all this, when he calls Jehovah "the Father of mercies, and the God of all comfort, who comforteth us in all our tribulations." As the Father of mercies, and the God of all comfort, he is kindly disposed to comfort those that are cast down. This he performs, not

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by personally and immediately imparting consolation to the dejected, but by sovereign and judiciary ordination, determining to comfort them, and arranging his dispensations so as to secure and effect it. In other words, the fountain of comfort is with him, but we have no access to it till it is dispensed to us through Christ, by the operation of the Spirit, the Comforter, according to the provisions of the covenant of grace.

Christ Jesus, the mediator, is so intimately connected with our comfort, that he is called "the Consolation of Israel." As all consolation is originally and primarily in God the Father, so it is all in Christ the mediator, by communication and derivation, and is imparted by him to the afflicted. It has pleased the Father, that in Christ all fulness should dwell, and out of that fulness we receive grace for grace. For, as the Father hath life in himself, so hath he given to the Son to have life in himself; and this life he imparts to his people. His commission is, "to comfort all that mourn; to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." Having, then, Christ the Consolation of Israel, we have all consolation in him, with him, and by him. He has obtained it for his people, and administers it to them. But how is it procured and dispensed by Christ? Christ, by his obedience and sufferings, according to the stipulations of the covenant between him and his Father, has disarmed, or will disarm, all our foes; has removed, or will remove, whatever is hurtful to us; and has procured for us, and will confer on us, all we need for present support and everlasting felicity. Satisfied of this, we may well rejoice in Christ Jesus, in whom the weary find rest. But it may well be asked, how do we come to be comforted with the consolations which are in Christ Jesus? Have we immediate access to them, as they are in Christ, the depository of all our blessings? We have not. But by their being in Christ, they are under the disposal of our best friend, and are indeed, brought nigh unto us. Still, however, while they remain in him, they are unproductive of actual comfort to us. And to perceive how they are actually imparted to our souls, we have now to notice:

That the Holy Ghost is so intimately connected with our consolation, that he is, by way of eminence, called the Comforter, because it is his office to comfort those that are cast down. He is, indeed, justly stlyed the Comforter, as it is his special work to open and prepare the hearts of men for comfort, and then to pour into them the comfort designed for them by God the Father, in the everlasting covenant, and secured to them by the life, the death, and the throne of Christ. Previous to comforting the afflicted, the Spirit prepares them for it. This he accomplishes by emptying them of all sinful pleasures. This measure is just as indispensable as emptying the vessel filled with pollution, previously to filling it with pure wine that rejoices the heart. Take a vessel already full, to the ocean itself, and you cannot put another drop into it, without first emptying it. Take a soul, filled with the pleasures of sin and the inordinate pleasures of sense, to Christ the Consolation of Israel, and it goes away empty of

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these consolations. It cannot receive them, it cannot retain them, till the Holy Ghost has previously prepared it, by emptying it of these sinful pleasures. And the process, by which this preparation is effected, is brief and successful. By a work of conviction, illumination, and renovation, the sinner perceives and feels the evil and abominable nature of sin, and becomes so sick of it, that, although he once swallowed it down as a pleasant morsel, he now vomits it up; and it is so loathsome that he can no more delight in it. The Holy Ghost also writes vanity and vexation of spirit on all created enjoyments, and their possessor finds them empty and unsatisfying, and longs for solid and congenial pleasures. Into the soul, thus prepared, the Spirit pours the consolations of the gospel. This he effects, not by any physical act, but by discovering those views that inspire with comfort. To the afflicted thus prepared for comfort, he opens the character, the perfections, the designs, and relations of God the Father, and they all combine in banishing their fears, dispelling their miseries, and filling them with admiration and joy. They see him willing, able, and determined, to deliver them from all misery, and to exalt them to the highest honor and felicity. He sets Christ before them as bone of their bone, flesh of their flesh, their very brother; and though the mighty God, having a fellow-feeling with them in all their infirmities and sufferings. He leads them to Calvary, and they behold Christ, their surety, bowing his head and giving up the ghost, after fulfilling all the demands of the law, in making the atonement. He leads them to the Lamb and the mount, and presents before them Christ, coming forth from prison, with the approbation of his judge, ascending the chariot of heaven, and sitting down on his throne, with God himself, invested with all power to save to the uttermost, and pledged to exert it for their good. This is enough. This enrapturing sight presents to them the throne of God and of the Lamb, from which flows that river, the streams whereof make glad the city of our God.

But how does the Spirit convey to the soul the refreshment it experiences, when God the Father comforts those that are cast down, with the consolation which is in Christ Jesus? Taking the scriptures and the experience of the people of God for our guide, we may safely answer, that the Spirit does not impart this consolation immediately, but mediately, by employing the instrumentality of the ordinances and ministers of religion, and faith.

Jehovah, though the God of all consolation, as he is in himself, is unapproachable and cannot be enjoyed by man on earth, and perhaps by no created being. To remove this impediment to communion with him, and to exhibit his natural goodness so as to be seen, approached and enjoyed by our bodies, he has instituted the ordinances of heaven, commonly called the laws of nature. In, by and through these, his natural goodness shines upon us in the beams of the sun, descends on us in the rain and dew, breathes on us in the gales of spring, and is prepared and matured for our use in every vegetable that grows, and in every animal that lives. Perhaps he could have

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imparted to us this goodness directly and immediately, without having recourse to the circuitous method according to which he hears the heavens, the heavens hear the earth, the earth the corn, wine and and oil, and these hear Jezreel: but this has not been the method he has adopted, and we must rest content to receive our portion of corporeal good according to his arranged mode of dispensing it. In like manner his special and saving goodness is not imparted directly and immediately to the redeemed on earth, but is first placed in the instituted ordinances of religion; and it is only as exhibited and contained in these, that we have access to and can enjoy it. Hence these ordinances are compared, in scripture, to "pools and wells," as they are prepared and designed by God to receive and contain the waters of salvation, which afford us the refreshment of consolation. And to this mode of receiving our allowance we are confined: for it is God's usual if not uniform procedure, to pour every drop of comfort first into these pools and wells, and it is from them that we draw and drink it. And among these ordinances, these pools and wells, from which we draw this water with joy, the divine word holds a conspicuous place. It is all written for our consolation. It is spoken by Christ, that our joy may be full. And this David experimentally knew and gratefully confessed. "Remember the word unto thy servant, upon which thou hast caused me to hope. This is my comfort in my affliction, for thy word hath quickened me." Ps. 119.49,50. The word is our comfort in our affliction, as it opens up to us the sources and grounds of consolation, and informs us how to approach and draw it in for our satisfaction and joy.

Thus the consolation originally in the heart of God, by derivation in Christ the mediator, is brought nigh to us, in the ordinances of religion, and presented in such a shape that we discern, approach and enjoy it. And these ordinances being instituted by the Spirit, and filled with consolation, communicated to believers by his agency, he is with great propriety styled the Comforter. Here then, is the refreshing water of consolation; but it is still in the cistern, in the well, and while it remains there, our languor and dejection continue; we are strangers to actual comfort. The bitterness of Marah's waters are felt and the sweetening tree is not cast into them. Something more then, than the mere instrumentality of the ordinances of religion, however indispensable, is requisite to our comfort.

The ministers of religion have also an honored instrumentality in comforting the afflicted. Their commission thus runs: "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem." Isaiah 40.1,2.

When they act up to this commission, they are "helpers of the saints' joy." But though we would magnify their instrumentality in imparting comfort, we must not overrate it. They cannot dig wells of comfort, nor fill with comfort those that are already dug, nor draw the water of comfort for those that are thirsty and cause them to drink to their refreshment. Their instrumentality is very limited. It is confined to pointing out to the afflicted the wells of salvation, and di-

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recting them how to approach and draw for themselves. It resembles what the angel of the Lord did of old for Hagar. He found her in the wilderness, weeping and dying of thirst; but however kindly he inquired into her distress and sympathized with her, he did not dig the well for her; he only discovered it to her after the Lord had opened her eyes; he did not take her bottle and fill it for her, she was left to do this for herself. Here then are the wells of consolation, and the ministers of Christ waiting to direct the weary and heavy laden to them; but the inquiry is still unsolved, How are the children of affliction made partakers of these waters of comfort, to their actual refreshment?

This is done by faith. The Holy Ghost produces this faith in the soul, and then employs it as the ultimate and effectual instrument of imparting to that soul his consolations. That soul, being enlightened, perceives the promise made by God for its comfort and believes it; and in the very act of believing, according to the settled constitution of heaven, draws in spiritual comfort. Faith, on this account, may be compared to a pipe, one end of which is connected with the waters in the wells of salvation, and the other with the human heart; and through it, the waters of consolation pass into the soul for its refreshment. This instrumentality of faith, by the consolation of God, is just as effectual to comfort the heart, as drinking water, by the constitution of the same God, is effectual to refresh our bodies and quench our thirst. And this instrumentality of faith, in imparting consolation, is one generally asserted in the scriptures. "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost." Rom. 15.13. These words teach us, in the clearest manner, that the God of hope, through the power of the Holy Ghost, fills us with all joy and peace, in or by believing.

Do any, pressing this matter further, actuated by curiosity, still ask, How is the soul filled with consolation in believing? I trouble not myself to know *how*, in this case, nor do I attempt to explain it. The fact is certain, and here, reader, let thy soul rest. Put the fact to the test of experience, and you will have the witness within, attesting that God fills you with all joy and peace in believing. Try this fact by this test, and you will be satisfied that, as water quenches thirst, so certainly does believing fill the soul with joy. Put it to the test, and you will be certain that, as the words of a friend, heard and believed, raise your drooping spirits and inspire you with joy—in believing in the word of the Lord, your soul is comforted. Content yourself, therefore, with the fact that, in believing, God fills you with all joy and peace, and leave the questions *how* and *wherefore*, to the speculative; only believe, and you will be filled with comfort. Thus the grace of Christ and the love of God will be imparted to your hearts by the communion of the Holy Ghost.

4. The *degree* and the *seasons* in which comfort is enjoyed by different saints, or by the same saint at different times, are very various. An unextinguishable principle of consolation is implanted in

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the hearts of all the children of God, but they have not always the sensible and equal enjoyment of it. In regeneration, the Spirit, as a comforter, takes up his residence in their hearts and abides with them for ever. He is in them a well of living water, springing up to everlasting life; and though this well does not always overflow, it is never altogether exhausted. In justification, peace is established between God and them; all their sins pardoned, and an indefeisible title granted to eternal life. This is an immovable ground of perpetual comfort. In this, light is sown for the righteous, and gladness for the upright in heart. This seed may continue long under the clods, but it will spring up into a harvest of joy. Darkness may conceal its growth, storms may retard it and even threaten its destruction, but its immortal life continues and issues in the joys of heaven. Even when the saint has no sensible comfort to gladden his sinful heart, its principle is within him; it is unextinguished, and will expand and increase, till he come to Zion with songs and everlasting joy upon his head; he shall obtain joy and gladness, and sorrow and sighing shall flee away.

And there are certain seasons in the life of the christian, when this inward and abiding principle of comfort expands and rapidly grows and yields much precious fruit. Then the joy of the Lord is his strength, and he finds, in his happy experience, that wisdom's ways are ways of pleasantness, and all her paths are peace. God appears to him without a frown, and admits him to familiar and endearing intercourse. His soul is penetrated, pervaded, and filled with rapturous comfort. He is brought into the banqueting house, and while the banner of love is over him, he is stayed with flagons and comforted with apples. Sitting under the shadow of Christ with great delight, he finds his fruit sweet unto his taste. Christ kisses him with the kisses of his mouth, and his left hand is under his head, and his right hand embraces him: the love of God is sensibly shed abroad in his heart, and he loves him with all his soul, mind and stength.

The seasons when the saints enjoy this full and sensible comfort, are many and various. Some are indulged with it at their conversion. The morning sun rises upon them without a cloud, and cheers them with its enlivening beams. The Ethiopian believed, was baptized and went on his way rejoicing. Music and dancing were the accompaniments of the return and reception of the prodigal. Some are favored with comforts before trials, to prepare them for enduring them; some when in the furnace; and some immediately on great deliverances. The heavens were opened, the Spirit of the Lord descended and rested on Christ, and the Father acknowledged him for his beloved Son, immediately before going up into the wildernes to be tempted of the devil. In passing through the fire and the water, God is with the sufferers, saying, Fear not; and they find that, when tribulations abound, consolation abounds much more. When the furnace was heated seven times, and the three children cast into it, the Son of man entered it with them. The Israelites sung their rapturous song, on the shore of the Red sea, on their deliverance from their Egyptian enemies. The disciples had their darkest season when

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their Lord was in the tomb; and when they saw him, on the evening of his resurrection, they were very glad. Indeed, distress and consolation alternate, and the sweetest comforts are vouchsafed immediately after the greatest trials. Israel came from the Red sea to Marah; and Elim, with its three-score and ten palm-trees and twelve fountains of water, was at no great distance from Marah. When Paul came down from the third heavens, "there was given to him a thorn in the flesh, the messenger of Satan, to buffet him;" and, lest he should be overdejected, the Redeemer, in answer to his prayer, comforts him with the seasonable and suitable promise, "My grace is sufficient for thee." At other times, when creature comforts are dried up, and sin seen and bewailed, God opens the eyes and discovers the wells of comfort. In the ordinances of religion, consolation is most commonly dispensed. The disciples, in obedience to their master's command, and in dependence on his promise, go into Galilee, and there they see the Lord and are made very glad. In short, there is no possibility of enumerating all the seasons when our gracious and sovereign God comforts those that are cast down.

There are, however, three considerations that have usually a great influence in shaping and determining the seasons and the degrees of comfort. These are,

1st. *Divine sovereignty.* The God who gives or withholds the showers in their season, and does according to his will in the armies of heaven and among the inhabitants of the earth, dispenses or withholds consolation, according to his good pleasure. At one time, the Spirit is restrained, at another, poured out, and his people grow up as willows by the water courses.

2d. *The deportment of the saint in the performance of duty.* With all his sovereignty, we are not to imagine that Jehovah, in paternal justice, will treat a child in the same manner, when slothful and disobedient, as when active and joyful in his service. When the spouse was on her bed and, for the most trifling excuses, refused to open for his admission, he departed; and she had to rise, run about the city and seek him, ere she obtained another interview: on the contrary, it is his usual procedure, to meet him that rejoiceth and worketh righteousness.

3d. *Faith.* If any blessing is received in proportion to our faith, that blessing is consolation. If altogether destitute of faith, we are entire strangers to gospel consolation. There is no channel through which it can pass into the unbelieving soul, and there is no capacity in that soul for enjoying it. According to the *strength* and the *exercise* of our faith, is the measure of our consolation. If our faith is weak and seldom exercised, our consolation remains small or declines: deadness, unbelief and fear increase, and destroy our peace and joy. Hence Christ's language of reproof to his disciples: O, ye of little faith, why did ye doubt? The greatness of their fears manifested the weakness of their faith. On the other hand, let faith be vigorous, and vigorously and constantly exercised, and these doubts and fears can no more perplex us, than ghosts, to our dismay, can stalk abroad

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in open day; we are fully assured of our interest in God, as our own God; and the felicity secured in the covenant, flowing into our souls, fills them with all joy and peace in believing. And this the christian knows from his own experience. He knows that his comfort is not always alike, and that, just in proportion as he can fix his faith on Christ, the consolation of Israel, so is his comfort. Believing, he enters into rest.

Be the degree of comfort however great or small, at any particular season, it is always proportioned to the circumstances of those to whom it is administered. There is a divine adaptation of comfort to their affliction. According to their day so is their strength. If they have much outward prosperity and little inward trouble, their consolation is but small. If their trouble is great, protracted and peculiarly trying, their comfort is corresponding. In these circumstances the comfort is strong and everlasting. The more gall infused into the cup, the more sweetness is also poured into it, else there would be no consolation: for there is no consolation where the trouble and the bitterness overpower present peace and pleasure. In short, the usual result is, that, when tribulations abound, consolations abound more and more; just as the mother caresses most the afflicted child; and in proportion to their sufferings, so God embraces and comforts his afflicted ones. He is their refuge, and underneath them are his everlasting arms. Let, therefore, the children of sorrow ponder the language they often use: Oh, for rest, oh, for ease, oh, for deliverance. But if these were granted, do you imagine that you could have, at the same time, the sweet and refreshing cordials Christ now administers to you in your afflictions? Deprived, comparatively, of these consolations, would you not be heard exclaiming, with one of old: "O, give me my mourning days; give me my mourning days again; for they were the joyfullest days that ever I had." Put, then, ye children of affliction and consolation, your bitters and sweets together, and bless the God of all grace for your lot. The waters of Marah are sweetened by the consolation infused into them.

5. It is both the duty and the privilege of the christian to attain consolation and to increase in the same. The God of all consolation has made the attainment of consolation the duty of every christian. He has peremptorily forbidden them to indulge in trouble, anxiety, dejection, and, indeed, in any grief, but godly sorrow. He thus speaks to them, by his authoritative command: "Fear not; be not dismayed; let not your hearts be troubled." All fear, (but filial fear,) dejection and dismay, in them, therefore, are as positive violations of God's command, as any sinful act or improper frame. He has also declared his will in reference to this matter, not only by prohibiting them from indulging fear, dismay and dejection, but also by commanding them, "to rejoice, to let their head lack no ointment, to shout for joy and to rejoice always." These, and innumerable other commands, plainly ascertain it to be the duty of the christian, "to eat his bread with joy, and drink his wine with a merry heart." And it deserves notice, that Asaph, when he became sensible of his mistake,

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in shunning consolation, said, "This is my infirmity." Yes, it is displeasing to the God of consolation, to have timid, harassed, dejected children in his family. It is true, that he pities their weakness, but he never encourages them in it, and they should not encourage themselves.

But some may ask, where is the propriety of commanding saints to be joyful, and to avoid despondency; for they find, however much they desire these attainments, that joy will no more visit their souls, and sorrow disappear at their pleasure, than the sun, at their call, will arise at the hour of midnight, and dissipate the darkness. This is perfectly true; but though we have no direct or immediate command over either our comforts or misery; we have, nevertheless, a powerful, indirect, and extensive empire over both. Our fears, doubts and troubles, arise from our unsanctified tempers and lusts, and from the influence of the world and of Satan over them. In proportion, therefore, as we attend to the mortification of these lusts, so do we remove the sources of our trouble, and diminish the advantages of our enemies against us. Let those, then, that would avoid trouble and enjoy peace, mortify their members which are on the earth. On the other hand, as we cultivate love, faith, humility, and all similar graces, so do we usually enjoy comfort; and the Spirit, as the Comforter, rests on us; this, therefore, teaches us, daily "to purify ourselves from all filthiness of the flesh and of the spirit, to perfect holiness in the fear of the Lord." It is no less manifest, on the other hand, that spiritual consolation is a precious privilege, promised in the gospel, and conferred on us by "God, that comforteth those that are cast down." "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulations, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." 2 Cor. 1.3,4. These verses ascertain the fact, that comfort is a privilege bestowed on us by the God of all grace, and of all comfort. But how does he impart this to us? Not by an immediate act of almighty power, but by preparing us for it, in regeneration; and henceforth furnishing us with the Spirit, for enabling us to attend, acceptably, on the ordinances of religion, and to perform its duties; and in and by both, making us joyful. Thus the way of the Lord is strength to the upright, and this joy of the Lord inspires strength. And thus, privilege and duty sweetly combine: our gracious God prepares us for comfort, and prepares comfort for us, and presents it to us in such a shape, that we can see and enjoy it. This constitutes our blessed privilege in respect to comfort; and if all of this had not been done for us, instead of comforting ourselves, dejection and despondency would for ever have possessed our souls. In imparting this comfort, God deals with us as rational creatures and dutiful children. He does not force his comfort on us, in any circumstances, nor freely bestow it when we are indulging in carnal security or sin. Then the Lord stands afar off, and his comforts are suspended. Ere ever they are vouchsafed, measures are previously

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adopted for our correction, and reclaiming us to his service. The time, the manner, and the circumstances, of effecting these, are endlessly diversified, but they always precede restoration to comfort. And, in the actual bestowment of it, there appears to be one uniform method. He brings us to the exercise of grace, in the performance of the various duties of religion; and in the performance of these, comfort flows into our souls. We find that obedience is no vain thing, but our very life. We find that, in keeping of God's commandments, there is a great reward. The reward, the comfort of God, is not imparted to the soul previous to, nor beside, but in the keeping of the commandment. Thus acting, he meeteth him that rejoiceth and worketh righteousness; and the joy of the Lord is indeed strength to the righteous.

6. There is a marked difference between the consolation of the saint, and all the joys of the hypocrite and worldling. That of the righteous comes by the word, correctly understood, believed, and applied: the other is without the word, or by the perversion of it. "This word of thine," said David, "is my comfort in all my afflictions." "These things write I unto you, that your joy may be full." The word never prophecies good but evil of the worldling and hypocrite; and, therefore, they cannot love it, nor derive solace from it. If they suppose that they derive any satisfaction from it, they may be certain that this arises not from understanding its true intent, but from misunderstanding and misapplying it. The comfort of the one arises from a perception of the intrinsic excellence and amiableness of what the Bible discloses; the other from its profitableness. The christian discerns, in the glass of the scriptures, that the law is holy, just, and good; and, on these accounts, delights in it after the inward man, and it is his meat and drink to do it. He discovers, in the same glass, the beauty of the Lord, and rejoices at the mention of his holiness. The other regards Christ and his law as valuable, only as obedience to the law will be remunerated; and as Christ is a deliverer from hell, who alone can bestow heaven on them. Take away the hope of profit from religion, and the hypocrite would instantly abandon it. He follows Christ, not for himself, but because of the loaves and fishes. The consolation of the one is solid, affording pleasure to the sanctified heart; that of the other is either superficial, or gratifies only the carnal propensities. "My heart," said a saint of old, "rejoices in the Lord." We find in the song of another, this strain, "My heart hath rejoiced in God my Saviour." The countenance of worldlings may assume the semblance of joy, and their laughter be loud as the crackling of thorns under the pot; but, "even in laughter, their heart is sorrowful, and the end of their mirth is heaviness." The consolation of the one follows godly sorrow, and is consistent with it: the other is destroyed by sorrow. "Sorrowful, yet always rejoicing; having tribulation in the world, but, in Christ, peace," is the singular lot of the blessed mourners who shall be comforted. Paul and Silas would be joyful in the prison. "The sorrow of the world worketh death. None but genuine christians can play on Habakkuk's

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harp," ch. 3.17,19. The consolation of the saint continues only while faith in Christ and the conscientious performance of duty are maintained: that of the other consists with indulgence in sin. As the light no longer enters the closed eye, and darkness ensues, so the moment the eye of faith is taken off Christ, darkness prevails, and the saint sinks into trouble. Then the channel of comfort is obstructed, and the stream ceases to flow. Sin, too, wilfully perpetrated, and unconfessed, is as destructive to gospel comfort as the blasting frost is to the tender blossom. "If I regard iniquity in my heart, the Lord will not hear me." Indulgence in sin is perfectly consistent with the joy of the worldling. Belshazzar, exulting in the feast of wine, drank out of the vessels of the temple of the Lord. It is not the commission of sin, but fear of detection and punishment, that troubles the sinner and mars his joy. In a word, the one is permanent, the other transient: the one is the well of living water, springing up to everlasting life; for though the water in this well is not always equally full and overflowing, and the christian, in the darkness of desertion, may suppose that it is altogether dry, it is never exhausted, and will not always fail: the other is a deceitful brook, and is doomed to dry up for ever. "Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us *everlasting consolation* and good hope through grace, comfort your hearts, and stablish you in every good word and work." "Everlasting joy shall be unto them." Ps. 61.7. "But the righteous into life eternal." Matt. 24.46. The pleasures of sin, when protracted to their greatest length, are only for a season, and will end in everlasting sorrow. "Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of my hand, ye shall lie down in sorrow." "And they shall go away into everlasting fire; and there shall be weeping, and wailing, and gnashing of teeth." Oh, thou afflicted, tossed with tempests, and not comforted, desiring to be a helper of your joy, in obedience to the divine command, "Comfort ye, comfort ye my people," let me suggest these few things to your consideration:

1. Consider well the great importance of gospel consolation. Its importance is proclaimed by its nature and design. It is the refreshment and support of the weary. It springs from the love, grace and compassion of your heavenly Father. Its importance is also manifest from the agents concerned about it, and the provision made to secure it. God the Father, Son, and Spirit, are all engaged in comforting you; and the whole scheme of providence and grace are subservient to it. Reflect, also, on the dreadful evils which it prevents and the happy effects of which it is productive. And the evils which it prevents are great and manifold. Let any live without consolation, and, to compensate for it, they have recourse to sinful and worldly pleasures. Let a saint's consolation be small, and he loiters in the path of duty, and seems afraid of doing too much for Christ, and of getting too soon through the wilderness. Deprive him of all sensible consolation, and dejection, with all its dismal accompaniments

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and results, prevails over him. Hide God's face from him, and he is troubled. Hide God's face from him, and piercing convictions, and the most frightful apprehensions of the heinousness of his innumerable and aggravated transgressions, rise up in all their disquieting horrors before him. Hide God's face from him, and he lives in continual fears of impending and overwhelming judgments. Hide God's face from him, and he is in perplexing uncertainty about his present state and future salvation. Hide God's face from him, and his heart broods terrors, and his tongue utters the most dejecting and unbelieving complaints and blasphemies. Hide God's face from him, and a distressing sense of vindictive wrath and terror wrings his soul. Hide God's face from him, and, in his own judgment, he is treated coldly and unfeelingly by christian friends, and dreadfully harassed by Satan. Hide God's face from him, and his animal spirits are deranged, his bodily health undermined, his reason clouded, hard thoughts of God prevail, he desists from duty, and lives a stranger to happiness. Open to him the fountain of consolation, let the Sun of Righteousness arise upon him, and all these frightful views and terrors disappear; his mourning is turned into joy, his sadness exchanged for dancing; all his earthly comforts are seasoned and relished. If placed in a cottage, or set down to a dinner of herbs, his consolation exalts his abode and sweetens his humble fare. If elevated to a throne, consolation will cause his diadem to sparkle with increasing lustre, and give a higher relish to his royal dainties. Consolation alleviates and sweetens our heaviest and bitterest afflictions. Poured into Marah's waters, however bitter they were before, they now taste sweet. It makes the heaviest afflictions light, the bitterest sweet, and the longest short. It overbalances every difficulty in the way of religion. These are so many and constant, that they are compared to a cross, to be daily borne; but consolation will either remove them altogether, or so prepare us for enduring them, that we can bear the cross, and sing as we advance. For it can blunt the pang of the martyr, and quench the violence of the fire, teaching to glory even in tribulation. It also prepares for the acceptable performance of every duty. They that wait on the Lord renew their strength; they mount up with wings as eagles; they run and are not weary; they walk and do not faint. Consolation is then, indeed, important.

2. Consider, also, you afflicted, tossed with tempests, and not comforted, if consolation be so important, how ye are to secure and enjoy it. If unrenewed in the spirit of your mind, let it be your first concern to be prepared for this consolation, by the renewing of the Holy Ghost. For it resides only in the renewed soul. But we take it for granted that this is your case; and if so, your concern in respect of consolation is two-fold: 1. Guard carefully and tenderly against the commission of any sin, even the smallest; for, rest assured, that if you forsake God, you will forsake your own mercies, and follow lying vanities that cannot profit. 2. Be also resolute in the path of duty, whatever opposition you may be called to encounter. In the world ye shall have tribulation, and through many tribulations must ye

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enter the kingdom. Count on, therefore, and anticipate difficulties. Keep always a good conscience before, under, and after trials, and this will prove a refuge in the day of the storm. Ever remember and meditate much on God's engagement to support you under troubles, and to give you good by them, and deliverance out of them all. He saith, and give him credit for veracity, "I will be with thee in trouble, and will deliver thee." "All things are yours." He has thus supported, enriched and delivered others, and he will perform the same for you. Keep your eye on Christ, especially when the storm is raging, and you can walk on the waves; but the moment you lose sight of him that sits king on the floods, and look at their waves and your own weakness, you will sink. Not only believe, but pray much. When every avenue seems closed, there is always an opening above, and therefore look up, and, to your consolation, you will see that glorious high throne, which has been from the beginning a place of sanctuary to the afflicted. Be much in the exercise of every grace, and diligent in the performance of every duty. Live near to Christ, and cast all your burdens on him. Depend on the Spirit, the Comforter, and you will find, "in the multitude of your thoughts within you, his comforts delighting your souls."

3. Forget not heaven. The wilderness, with all its trials and dangers, will soon be traversed, and you will stand on Moab's plain, your last wilderness encampment. Jordan, too, has to be passed, but Christ, your captain and leader, has gone over it himself, already, and will pass with you through it, and admit you to his own joys. Then sorrow and sighing will flee away; and God the Father will wipe away all tears from your eyes, and you will exchange Marah's waters for the river of the water of life, flowing, clear as crystal, from the throne of God and of the Lamb.

EXTRACTS.

TRIBUTE TO JOHN CALVIN.

George Bancroft, Esq., author of the History of the United States, was lately called on, by some of his fellow-citizens, to express his views on some of the leading political topics of the day. In complying with the request, he took occasion to speak of the necessity of having the aid of religion in the great work of promoting the well-being of mankind. The eloquence and beauty of the following passages are admirable:

"The enemies of religion are the enemies of the people. There is no such stay to character as religion. It gives to the humblest, the consciousness of immortality, the assurance of equality before heaven as before the law. It is only necessary to distinguish between false and genuine religion. The one bows the mind with the yoke of

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superstition, the other is truth itself, and delights in intellectual liberty; the one prescribes submission to man, the other leaves room in the heart for no fear but the fear of God. The humble followers of Wickliffe balanced the influence of an ambitious priesthood; the intolerance of Roman superstition was rebuked by the keen dialectics of Calvin; the pride and sloth of an established church were shamed by the purity and zeal of Wesley. Let us not be false to the merits and the memories of such men. The religious reform preceded the political reform; civil liberty grew out of the awakening spirit of religious inquiry."

Having been rebuked by a political paper, for making respectful mention of the name of Calvin, in his reply, he defends himself, by vindicating, in a masterly manner, Calvin's claims to honorable remembrance, as an ornament and benefactor to the race. We copy the paragraph. It should be borne in mind, that Mr. B. is, by profession, a Unitarian in religion, but a philosopher in the affairs of men and the investigation of truth. He says:

"It is also in season, to rebuke the intolerance, which would limit the praise of Calvin to a single sect. They who have no admiration but for wealth and rank, can never admire the Geneva reformer, for, though he possessed the richest mind of his age, he never emerged from the limits of frugal poverty. The rest of us may be allowed to reverence his virtues and regret his errors. He lived in the day when nations were shaken to their centre, by the excitement of the reformation; when the fields of Holland and France were wet with carnage of persecution; when vindictive monarchs, on the one side, threatened all protestants with outlawry and death, and the Vatican, on the other, sent forth its anathemas and its cry for blood. In that day, it is too true, the influence of an ancient, long-established, hardly disputed error, the constant danger of his position, the intense desire to secure union among the antagonists of popery, the engrossing consciousness, that this struggle was for the emancipation of the christian world, induced the great reformer to defend the use of the sword for the extirpation of error. Reprobating and lamenting his adhesion to the cruel doctrine, which all christendom had, for centuries, implicitly received, we may, as republicans, remember that Calvin was not only the founder of a sect, but foremost among the most efficient of modern republican legislators. More truly benevolent to the human race than Solon, more self-denying than Lycurgus, the genius of Calvin infused enduring elements into the institutions of Geneva, and made it, for the modern world, the impregnable fortress of popular liberty, the fertile seed-plot of democracy.

"Again, we boast of our common schools: Calvin was the father of popular education, and the inventor of the system of free schools.

"Again, we are proud of the free states that fringe the Atlantic. The pilgrims of Plymouth were Calvinists: the best settlers in South Carolina, came from the Calvinists of France; William Penn was the disciple of the Huguenots; the ships from Holland, that first brought colonies to Manhatten, were filled with Calvinists. He that will not

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honor the memory, and respect the influence of Calvin, knows but little of the origin of American liberty.

"Or do personal considerations chiefly win applause? Then no one merits our sympathy and our admiration more than Calvin; the young exile from France, who achieved an immortality of fame, before he was twenty-eight years of age; now boldly reasoning with the king of France, for religious liberty; now venturing, as the apostle of truth, to carry the new doctrines into the heart of Italy; and now hardly escaping from the fury of papal persecution; the purest writer, the keenest dialectician of his age; pushing free inquiry to its utmost verge, and yet valuing inquiry only as the means of arriving at fixed principles. The light of his genius scattered the mask of darkness which superstition had held for centuries before the brow of religion. His probity was unquestionable, his morals spotless. His only happiness consisted in "tasks of glory and of good;" for sorrow found its way into all his private relations. He was an exile from his country; he became, for a season, an exile from his place of exile. As a husband, he was doomed to mourn the premature loss of his wife; as a father, he felt the bitter pang of burying his only child. Alone in the world, alone in a strange land, he went forward in his career, with serene resignation and inflexible firmness; no love of ease turned him aside from his vigils; no fear of danger relaxed the nerve of his eloquence; no bodily infirmities checked the incredible activity of his mind; and so he continued, year after year, solitary and feeble, yet toiling for humanity, till, after a life of glory, he bequeathed to his personal heirs, a fortune, in books and furniture, stocks and money, not exceeding two hundred dollars, and to the world, a purer reformation, a republican spirit in religion, with the kindred principles of republican liberty."—*Christian Intelligencer.*

From the Scottish Advocate.

DUTY OF PEOPLE TO THEIR MINISTER.

May I now be permitted to claim, on his behalf, *your prayers* at the throne of grace? If an apostle, with all his unrivalled powers and supernatural endowments, solicited an interest in the prayers of the churches for himself, much more reason has your pastor. With no pretensions to *miraculous* gifts, he appears before you, in the possession of the *ordinary* qualifications which have been given to ministers ever since the age of miracles ceased. Let this consideration, along with the arduous duties, the peculiar trials, and the heavy responsibilities, of the office to which you have called him, excite you to earnest intercessions before God for his personal welfare, and his public usefulness. But there are additional motives to this exercise. It is the best preparation you can make, for waiting on his ministrations with pleasure, and what is still better, with profit. It will foster those kind feelings with which you regard his person, his character, and station; and those religious sentiments, under the influence of

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which, you should receive his instructions, his exhortations, and warnings. It will heighten in your affection the ordinances of grace which he administers, the official and friendly visits which he pays, the congratulations he utters on your progress in religious excellence, and even the reproofs he may have occasion to give in cases of practical delinquency. It is also, one of the chief encouragements by which you can animate him to the vigorous discharge of his duties. It will be a spur to diligence in his private studies, and in his public labors for your welfare. It will be a cordial to his spirit, amid the difficulties of a laborious office, and under the sorrows of frequent disappointment. Should he ever meet with ingratitude or unkindness, from any without the pale of his own communion, he will be supported and soothed with the reflection that his own attached flock are ever interested in his welfare, and are daily sending up from their closets, from their families, from their hearts, importunate desires for the prosperity of religion in his own soul, and the revival of true godliness among those over whom he presides. Hear, then, the request which you may suppose him addressing to you, through me, at this moment: "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me; that I may be delivered from them that do not believe, and that my service may be accepted of the saints; that I may come unto you with joy, by the will of God, and may with you be refreshed."

To your earnest prayers on his behalf, join *a diligent improvement of his ministrations.* Nothing can be more encouraging to a minister of piety and benevolence, than the advancement of his hearers in true religion. If, by the divine blessing on his exertions, they are growing in all the gracious affections, virtues and comforts, that distinguish believers—if they are exhibiting in their practice the increasing fruits of righteousness, and realizing in their souls the peculiar enjoyments of intimacy with God, he enjoys peculiar satisfaction. He can adopt the words of John: "I have no greater joy, than to hear that my children walk in truth." Strive that this shall be the privilege of your minister. By a regular attendance on the ordinances of religion, by the conscientious observance of devotional duties, and especially, by continuing in prayer for the promised influences of the Spirit on all the means of grace; endeavor to grow up, under his superintendance, in all the good qualities that distinguish the faithful followers of Christ. By nothing else can you cheer his heart, and strengthen his hands, so much as by this. You may show him kind attentions—you may invite him to your tables—you may lavish on him praises—you may crowd around him in this church—you may applaud the excellence of his discourses: but, if all the while you fail to receive the truth into you hearts, to experience its saving efficacy, and to obey its practical influence, no true satisfaction can accrue to his mind. It is for your religious improvement, your eternal welfare, that he has accepted the trust you have reposed in him; and unless he sees some evidence of your "growing in grace," un-

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der his ministry, he will have to mourn over the want of visible success, to deplore the ruin of immortal souls, and to complain with the prophet, "who hath believed our report?"

SUPPORT OF MINISTERS.

PAY YOUR MINISTER—1. *Pay him*, because it is the ordination of God, "that those who minister at the altar should live of the altar." When God sent you your pastor, he laid you under obligation to yield him a support. The Head of the church is too just to call a man away from secular labors, for his service, without giving a precept for his sustenance.

2. *Pay your minister*, because you owe him, and the precept is, "owe no man." Having had the time of your minister, you can no more deprive him of his wages without sin, than you could the reaper of your fields. The money you subscribed, is not a charity, but a debt.

3. *Pay your minister*, because, in gaining an education to serve you, he spent seven or ten of the best years of his life, and not less than twelve hundred or two thousand dollars. You have been devoting all this period to laying up property. Don't begrudge, then, the pittance you have subscribed for his support.

4. *Pay your minister*, that he may be *worth* paying. How can he give rich instruction, if poverty drive him out of his study to dabble in worldly business! How can he buy books and periodicals without means? How can he think and reason closely, if you allow his mind to be tortured with fears of debt and insolvency, and keep him running from neighbor to neighbor to borrow money? How can he go before the church as a pioneer in godliness, if you compel him to be continually struggling with pecuniary embarrassments, which occupy the mind and heart from Monday to Saturday?

5. *Pay your minister*, so that *he* can pay *his* debts. The world expects ministers to pay their debts punctually. Not to do this, is to bring a reproach upon religion. Can the minister be punctual, if his people withhold the means? The shoemaker, tailor, merchant, &c. &c., must have their money, and will you compel your pastor to defraud them?

6. *Pay your minister*, if you would keep *him*, or ever get another as good. It is a bad thing for a church to get the name of "starving out their ministers." We know some such churches. The curse of God seems to be upon them. Matters in them are growing worse and worse. They will soon become "like the *mountains of Gilboa*, without dew or rain."

7. *Pay your minister*, because you have *promised* to pay him. Not to do it is to forfeit your word. It is a debt of *honor*, as well as of law. Your pastor has trusted to your word, throws himself and his dearest interests into your keeping. Will you prove unworthy of his confidence?

8. *Pay your minister*, because you are *able* to pay him. How

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small is the pittance which falls to your share? With a little extra labor, a little unusual economy, how easily could you pay your pastor promptly! Will you think of these things?—*Cin. Jour.*

PROFLIGACY IN YOUTH.

The forms of turpitude may be various, and at first indistinct in their development; but where sin is indulged and not resisted, it will grow and increase in its loathsome deformity, until, to the perception of all, it is *vile*. The process may be traced with sufficient ease. There is seen the indulgence of unhallowed temper—disobedience to parents—unholy gratifications unrestrained—the companionship of wicked associates—the gradual and increasing profanation of the sabbath, and neglect of ordinances, and casting off religious restraints—idleness—profligacy, varying in its forms, according to circumstances. When I see these indications, my heart is grieved. When I see children gradually withdraw from the God, and from the sanctuary of their fathers, I fear the issue.

The penalties follow by every law of natural and of moral consequence. The very courses in which they indulge, tend directly to lead them into danger, and to bring upon them all the evils denounced upon the house of Eli. To undermine health, destroy reputation, and shorten life. To blast every hope of earth and every hope of heaven. To cause that the arm of their father's house should be cut off—its strength depart—that their increase should die in the flower of their age; and that every one left to them should be found crouching for a wretched pittance for their support, and be, to consume their eyes and to grieve their hearts. Talents there may be; education, and carefully accumulated wealth there may be; but at the root of all there is a canker. And O! in such cases, how are the fondest expectations of parents disappointed most bitterly, and their hearts pierced with many sorrows, as they see their cherished offspring wither away before their eyes; or as they themselves pass down to the grave, leaving behind them a degraded posterity. O! how many young men, who might have adorned their race, have we seen sink, and cease to cumber the earth, bankrupt in property, bankrupt in reputation, bankrupt in happiness, bankrupt in health, whilst yet in the very flower of their age! How many families have we seen sink into insignificance! How many have almost perished! And could the veil which conceals eternity from view be raised, the appalling picture would be complete.—*Dr. Knox's Sermon.*

AFFECTING ANECDOTE—FILIAL PIETY.

A young lad but newly admitted into the military school, soon made himself appear of rather a singular disposition, by his remarkable abstemiousness. Whatever variation of diet was allowed, he never ate any thing but bread and soup, and drank nothing but water. The governor being informed of this conduct, so very uncommon in a boy, attributed it to an indiscreet devotion, and reproved him for it. Nevertheless, the lad persisted, and the governor mentioned the circum-

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stance to Monsieur Paris Duverney. He had the boy called before him, and with his usual mildness, and moderation represented to him that such singularity was by no means proper or allowable in a public institution, and that he must certainly conform to the rules and diet established there. He afterwards unsuccessfully tried to find out the reason that could induce the boy to act in such a manner, and at last threatened, if he persisted in concealing it, that he would send him home again to his family. This menace had the desired effect, and he then disclosed the motive of his conduct. "You will not, I hope, be displeased with me, sir," said he; "but I could not bring myself to enjoy what I think luxury, while I reflect that my dear father and mother are in the utmost indigence. They could afford themselves and me no better food than the coarsest bread, and of that but very little. Here I have excellent soup and as much fine wheat bread as I would choose. I look upon this to be very good living, and the recollection of the situation in which I left my parents would not permit me to indulge myself by eating any thing else."

Monsieur Duverney and the governor could not restrain their tears at such an early instance of fortitude and sensibility. "If your father has been in the service," said M. Duverney, "how comes it that he has got no pension?" "For want of friends and money, sir," replied the youth. "He has been upwards of a year soliciting one, but his money and resources failed; and rather than contract debts at Versailles, he is content to languish in the manner I have told you." "Well," said M. Duverney, "if the fact appears to have been as you have stated it, I will engage to procure your father a pension of five hundred livres. In the meantime here are three louis-d'ors for yourself as a present from the king, and I will advance your father six months', pay out of the pension I am certain of obtaining for him." "How can you send the money to him, sir?" asked the boy. "Let that give you no uneasiness," replied M. Duverny; "I shall find means." "Ah, sir," said the boy with precipitation, "if you can do it so easily, be pleased to send him these three louis-d'ors you were so good as to give me. I want nothing here, and they would be of the greatest service to my father, for my brothers and sisters." How delightful, to the sensible mind, are such early emanations of pious gratitude!

MISCELLANEOUS.

For the Christian Magazine.

OBITUARY NOTICE OF MRS. BETHIAH BULL.

Died, at Goshen, in the county of Orange, on the 18th of December, Mrs. Bethiah Bull, at the house of Capt. Andrew Wilson, her son-in-law, where she had come, a few days before, on a short visit, in the seventy-eighth year of her age. Although, in her ordinary state of health when she arrived there, yet it was to be her last

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visit; and a gracious and all-wise Providence so ordered it, that she was to breathe her last, not in her own dwelling-place, where she had long resided, and spent many happy days, but in the house of her youngest daughter. In such uncertainty is the place and time of our departure involved, in the wisdom of our Heavenly Father! Rarely does the opportunity occur of writing an obituary notice, more worthy of being recorded; or which, if done in truth, exhibits the christian character in a more amiable and consistent light. Such a tribute of respect is due, in this case, to the memory of the deceased, much more to the cause of virtue and religion, of which she was the ornament and ardent friend; and it may be profitable to the living.

Mrs. Bull was the relict of Capt. William Bull, an officer in the revolutionary war; and who served his country with honor and usefulness, during that arduous struggle, which established our national independence. As they both, during their life, embraced the faith of the gospel, and walked in the commandments and ordinances of the Lord blameless, so there is good ground to conclude that they were blessed in their death; that they have rested from their labors, and their works do follow them.

In whatever relation the character of Mrs. Bethiah Bull is viewed, it was truly exemplary and praiseworthy. As a neighbor, she was kind and obliging. As a friend, she was ardent and steady in her attachment. As a wife and parent, tender, faithful and affectionate. In her own house, and amidst her own family, her social and domestic virtues shone with peculiar lustre, and secured the affection of all around her. To the stranger she was hospitable; to the poor and friendless, a kind benefactress; to the widow and orphan, and destitute, a sympathizing and beneficent friend.

But the object of this obituary notice more especially relates to her as a christian, or a professed disciple of Christ. And here her character shone with uncommon excellence. At what age, or under what circumstances, she first made a public profession of religion, the writer has not ascertained, as it was some time previous to his acquaintance with her. But this he knows: that she was a member of the Associate Reformed Church, at Neely-Town, nearly forty years; and that she sustained, throughout this long period, the reputation of a consistent, an intelligent, and devoted christian. This she evinced by the concern she expressed for the salvation of her fellow-creatures, by the warm interest she took in the cause of religion, and the purity and prosperity of the church of Christ. Her views of the doctrines of grace, and of the gospel plan of salvation, were clear and scriptural. She took great interest and pleasure in conversing with her christian friends on religious subjects, both doctrinal, experimental, and practical. And were such a practice more prevalent among the members of the church, there is ground to believe that the state of religion would be more prosperous, and their spiritual attainments be of a higher order. She was so much alive to the purity and honor of the church, the spouse of Christ, that it gave her great pain to hear or see any of its members acting inconsistently with their christian

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character and profession. She thought and felt, and justly too, that the cause of religion was thereby dishonored, and that Christ was thus wounded in the house of his professed friends. Her regard for the spiritual interests of the young, and especially for her own children, was a prominent trait in the excellence of her christian character. A sense of duty as a christian parent, led her to take a deep interest in the religious education of her children. Hence she carefully instructed them, from their earliest years, in the principles of religion and the precious truths of the gospel; and enforced her instructions, by her counsels, her exhortations, her prayers, and her example. She felt the importance of the duty, too much neglected duty, on the part of parents, of training up the young in the way in which they ought to go: and her labors were not in vain in the Lord. Few mothers have been more highly honored than she was, in living to witness the happy effects of early and religious education on her offspring. It was her happiness to behold all her children, who were spared with her, sitting down at the same sacramental table; giving themselves away to the Lord, in an everlasting covenant, over the sacred symbols of Christ's broken body and shed blood. At such a sight, which might well cause joy to the angels in heaven, the heart of this pious mother leaped with joy. But instead of lifting up her heart in pride, it had a humbling effect; which led her to express to her pastor and others, her wonder, her grateful admiration of the goodness and mercy of God to her; that one, so unworthy, should be so highly honored of the Lord. It may be therefore said of her in truth, that she was a mother in Israel.

In the holy providence of God, however, she was not left without trial and affliction, even in regard to her children and grand-children. A grand-daughter, whom she had brought up with tenderness, and whom she greatly loved, who had been deprived of her own mother in infancy, and by whose name she was called, was taken away, by wasting disease, in the bloom of youth, in May of 1833; and in September of the same year, she was called to part with her only son, with whom she lived, the delight of her heart, the stay and solace of her old age; suddenly cut off by death, in the meridian of life, and called away from an important sphere of usefulness in his family, and in the church of God. But smitten as her heart was, by these painful and successive bereavements, she found her support under them, in the consolations of religion; and evinced the reality and strength of her faith, by humble, unmurmuring resignation to the will of God, whose kind dealings with her and hers, she was ever ready to acknowledge. Her experience, in this respect, corresponded with that of the people of God in every age; that experimental religion and faith in the promises of a covenant God, are the best support in a season of sorrow and deep affliction. The high value she set upon the public worship of God and the ordinances of his house, was another excellent trait in her christian character. Whoever else might be absent from the sanctuary on the holy sabbath; when the state of her health permitted, she, surrounded by her family,

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was ever in her place there. Often did she attend on sacramental occasions, in one part of the church with which she was connected, even in advanced age, when she was subjected to the fatigue of travelling nearly twenty miles, in going and returning from the place of public worship. And she felt amply rewarded, when she found these, as she often did, to be seasons of refreshing and spiritual joy to her soul. And, as a proof of her continued attachment to the ordinances of the sanctuary, she attended the preparatory service on a week day and the communion on the sabbath, in Hamptonburgh church, a short time before her decease, although laboring under great bodily infirmity and weakness. Thus she left a practical, and it may be added, a dying testimony to her friends, her neighbors and the members of the church, of the high estimation she had for the institutions of gospel worship, and of the obligation of the professed disciples of Christ to attend upon them, to the end of life, when their health and strength will admit. Truly, it is a delightful spectacle, encouraging to the pastor and to the flock, to see the aged disciple, when others fade, thus honoring Christ and bringing forth spiritual fruit to the glory of God.

Knowing, by experience, the value of the gospel herself, she was desirous that the inestimable treasure might be imparted to others; and, as a practical proof of it, she contributed liberally of her substance, for the purpose of aiding pious young men in a course of preparatory study for the gospel ministry. Her name is recorded, to her honor, as one of the highest contributors to the Theological Seminary of that church with which she was connected. Few christians, it is believed, lived more fully up to their christian character and profession, or more under the influence of practical piety; yet none could be more sensible than she was, of the imperfection of her spiritual attainments and of the exercise of her christian graces. She often lamented her own unworthiness, the weakness of her faith, and the power of indwelling sin. An habitual sense of her unworthiness and emptiness, put her on her guard against speaking of her spiritual attainments with any degree of ostentation or self-complacency. All her confidence and hope of salvation, were founded on the atonement and righteousness of Christ, the divine and glorious Mediator. Christ was all her desire and all her salvation. To a near relative, just about the commencement of the illness which terminated her useful life, she expressed herself with uncommon clearness and great admiration, in regard to the harmonious and wonderful display of the divine attributes in the redemption of sinners by Jesus Christ, when mercy and truth met together, righteousness and peace kissed each other, in the accomplishment of the glorious plan of salvation, by the interposition and death of the Son of God.

The writer had an opportunity of seeing this dying christian friend, the night before and the day of her departure, and although, from her great bodily weakness, as life was fast ebbing away, she could not speak, but with difficulty and indistinctness, yet it could be understood, from what she did say, that all was peace within; that death

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was stripped of his terrors; that she was resigned to the will of God, as to living or dying; and, that she had enjoyed seasons of sweet communion with Christ, when she could say, "I know that my Redeemer liveth." One expression she uttered, when, at her request, her kind relatives were lifting her feeble body and changing her position on her bed, struck me very forcibly as being in point, and as showing her aptness in the practical application of scriptural truth; it was, "that Christ washed his disciples feet." She uttered it, not in the way of reproof, but of affectionate approbation of the kind attention of her friends towards her on a sick bed.

In the course of her life, although she was freed from the fear of death, as to its consequences, yet she often expressed her fear of dying, as to the last struggle, in bodily suffering. But her Lord and Saviour showed her great favor in this respect. For, without a moan or a struggle, she died as one falling asleep. And how consoling the truth, that she left so much evidence, not merely derived from her exercises on a death-bed, but from the whole tenor of her life as a christian, that she fell asleep in Jesus, and will awake again in the resurrection of the just.

To the Editor of the Christian Magazine:

Rev. and dear Sir: Having, some time since, met with the following interesting example of the blessed effects attendant upon *a mother's* labors and prayers, the idea occurred to me, that you might consider it worthy a place in your excellent Magazine. Should you deem it suitable for insertion, I shall be gratified in having contributed, in my own way, a mite toward that cause in which you are embarked, and which I would gladly help forward as I am able. Hoping that your labors, both ministerial and editorial, may be abundantly blessed by the great Head of the church, I am, dear sir, with sincere regard,

A Subscriber.

THE USEFULNESS OF A MOTHER.

"I once had a friend, a minister of the gospel, who was afflicted with a most distressing malady. In the midst of apparent health, activity and cheerfulness, he would fall down, deprived of sense and motion, like one dead. I had often been with him in these paroxysms, and observed they were always accompanied with a convulsive reaching upward, and feeling after something, like a person groping in darkness. The last scene I witnessed of this kind, was fearfully appalling. There was the usual cry of terror, 'Oh, I am going!' the shuddering grasp at vacancy—and all was over. He fell so violently as to break the feeble barrier my out-stretched arms afforded, and sank beside me. I eagerly called for assistance; we raised him to the bed; with trembling haste applied restoratives; and it was many, many minutes before any one dared hope that the light of life would ever visit him again. Slowly he opened his eyes, but their

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gaze was upward, upward, as if it would penetrate the ceiling, and look beyond it into other worlds. Presently, a faint murmur arose from his lips. I applied my ear to listen, but could only catch what appeared to me like an incoherent and dreaming utterance about 'a rock.' Reason gradually returned to the poor sufferer; and one of its first efforts was to ask me to read the Bible. 'Read,' said he, 'the sixty-first psalm!' I complied with his request, and commenced with that most appropriate supplication, 'Hear my cry, O God, attend unto my prayer! From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the Rock that is higher than I!' 'Stop there! stop there!' said he. Then, clasping his hands, he repeated, 'Lead me to the Rock that is higher than I.' This text is like a spell upon my life. It has been my salvation in every moral danger; the polar star, which has guided my wanderings, when I have been well-nigh wrecked in the deceitful abyss of worldly pleasures: and I will tell you how. When I was a very little child, my blessed mother used to make me read to her every morning, a chapter in the Old Testament, one in the New, and a psalm. It was her habit to question me, as to what I recollected of the chapters, mingling her explanations and instructions with my answers; and she would always take one verse in the short psalm, which she desired me to take as a sort of motto for the day, often repeating it, and thinking of it deeply. I was naturally very passionate; and one morning, when I had been giving violent sway to this master propensity of my little heart, my mother called me to her, and made me sit down, as usual, at her feet, and read my chapter. I did it very sullenly; and when I had concluded the psalm, she drew me close to her, and taking both my hands in hers, (I think I can now feel her soft and gentle pressure, and see the melting tenderness of her eye,) she affectionately said: 'Now, my dear son, *this* is your text for the day: 'Lead me to the Rock that is higher than I!' My dear boy,' she proceeded, 'do you know that you have done very wickedly; that you have not only grieved your mother, but sinned against that blessed God who takes care of you and loves you?' I was subdued in an instant, by my mother's calm and persuasive manner: I loved her to idolatry, and, stubborn as I was to others, she could almost change me into a lamb at pleasure: and she continued softly and soothingly to tell me of the love and compassion of the Deity, the birth of the infant Jesus, his sufferings and death; and that they were all borne for me. I had heard the affecting story again and again, and always with wonder; but now it seemed touched with living interest. I leaned upon my mother's lap and sobbed forth my penitence and remorse. 'My dear boy,' said she, 'you know you have always felt sorry, and promised amendment, when you have thus offended, and it has only been to sin and sin again. Now, I wish to make you feel that you cannot reform yourself: and you will be convinced of this, if you will only think how many times you have wished to be good, and still, on the slightest temptation, you have again offended. But there is *one*, my love, who will assist your feeblest efforts!

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it is the same blessed Jesus, who was once, like yourself, a little child, and had a great many more hardships to contend with. He was tempted, and has promised to 'succor those who are tempted.' He is 'the Rock,' spoken of in your text; and it should be your constant prayer, that you may be led to him! There is safety no where else. Whenever, then, my dearest boy, you feel yourself inclined to such sinful anger, let your first request be, 'Lead me to the Rock that is higher than I!' Let it be your morning and evening supplication, and never rest till you feel yourself firmly fastened there!' She then made me kneel down, and kneeling beside me, with her hand clasping my waist, she commended me to God and to his grace, so fervently and so pathetically, that the recollection of that hour will always linger in my memory. I thought I never should be passionate again. But, alas! even on that very day, I was frequently reminded of my own weakness, and recalled from very near approaches to fretfulness and ill-temper, by my mother's serious but sweet expressions, and an emphatic, 'Lead me to the Rock that is higher than I!'

"Alas! I soon lost that devoted mother! She was too fair and frail a plant to buffet the storms of life, and she was bowed beneath them. I forgot her pious precepts; and my heart was too warmly assimilated to a licentious world: but I can say, with truth, that in the wildest career of folly, when sense and reason have been almost annihilated, and the voice of conscience has been disregarded, those very words, 'Lead me to the Rock that is higher than I!' have come over my benumbed senses, like a voice from the tomb, restoring me to my better self, and quickening me to a sense of my infatuation and guilt.

"I was once a victim to calumny and falsehood; and the fever of my soul had well-nigh driven me to madness; but the same sweet words, in all the tenderness of my mother's tones, fell on my burning spirit and I was calmed. In that season of bereavement, too, when all that I loved on earth, seemed forsaking me, they entered my desolate heart, like a dream of childhood, restoring to me thoughts of innocence and peace. They at length became as the hand-writing on the wall to guilty Belshazzar. 'Lead me to the Rock that is higher than I,' was continually before my mind; not, as heretofore, with soothing influence, but as something fearful and appalling. Go where I would, it followed me; and the consciousness that I had hardened my heart against its silent teachings, led me to repentance. It is this that now shields me in temptation; and whenever these horrible struggles, such as you have seen, come upon me, I instinctively reach forth my hand to lay hold upon 'the Rock that is higher than I!'"

To the Editor of the Christian Magazine.

REV. SIR: A recent interview with the talented and esteemed Rev. Mr. Fisher, whom you designate as "a person in York," busy in all that is unworthy of man and minister, renders it necessary for me to point out the source of the fallacy, into which "a correspond-

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ent" has led you. While I discharge this duty of friendship and respect, I wish not to be considered destitute of sympathy for you, in the anxious and troublous scenes that accompany or flow from the editing of a public journal. But every man is entitled to the rights of justice; every communication to the exercise of candid and deliberate judgment; and every cause to the treatment which its merit or demerit demands. If Mr. —— ——— of ——— had furnished you with a few facts, as well as the questions called "Aspersions," he would have appeared less liable to the censure, which his hasty and unexpected breach of confidence calls upon every honorable mind to pronounce. During a long, friendly and candid interchange of sentiment, between the gentlemen whose names are mentioned above, it seems that the latter, for some cause or other, on the the 18th of July last, used the following challenge: "And I now defy you (Rev. Mr. Fisher) and all the Old Light covenanters in the world, to show that I am wrong." The Aspersions, or assertions, or allegations, or hints, or wrongs, or whatever the eight questions may be termed, are only in answer to "the high-minded" confidence of your correspondent. If he had conducted himself like man, or friend, or christian, he would not have sent the letter of a friend for publication, and afterwards transmit another to the injured, to say that he had done so. The complaint of "kind and veracious expose" is not chargeable upon my friend; for he dreamed not of the unfaithfulness that the publication elicits. It must appear that the correspondent's breach of trust is the source of that expose; and again, your insertion of the article in the Magazine. I am fully persuaded, that the reflections embodied in the notice, "Aspersions answered," are not called for by the case, as it exists in fact. If the Rev. Mr. Fisher had condescended to defend himself, he could have dissipated every shade of darkness. But he has been injured in no trifling degree, and whether it may consist with the position you have assumed in this matter, to give this publicity or not, it shall, at least, be consolatory to myself, to know that the press is not equivalent for truth.

VERITAS.

York Centre, December 23, 1834.

As a matter of courtesy to the brother who sent us the above article, intended as a vindication of Mr. Fisher's conduct, we have concluded to give it a place in the Magazine. But we must say, that it fails to convince us that he did right in making such statements about our Synod, or that we acted wrong in taking notice of them as we did. Mr. Fisher must have had his eye on the publication of his statements, for he says, to his friend who furnished us with a copy of them, "You have time, talents, and pretty large acquirements; if you are unable, with all these, [to defend the allegations,] get them defended: *you have at least three presses at your command.*"

The writer of the above vindication, may have been misled by the

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egregious typographical error, by which three "*props*," was printed for "three *presses*:" but this is an evasion of which Mr. Fisher cannot avail himself. And the correction of this error of the press, will not only explain an unintelligible sentence, in our former article, but perfectly vindicate the course we pursued in the case, in the estimation of all ingenuous and intelligent readers.

Any remarks calculated to injure the feelings or the character of any man or minister, we regard with utter repugnance. Nor are we aware of having given publicity to any such. We would shrink from it with horror. But we did deem it both honorable and proper, to deny unfounded charges against our body. And we repeat, that, in this case, there was no betrayal of confidence, on the part of our correspondent, inasmuch, as Mr. Fisher himself virtually solicited an answer through the press; and there was no impropriety in our pubication of his sentiments, with the attendant remarks.

For the Christian Magazine.

THE CHRISTIAN RACE.

Philippians 3.13,14. "Brethren, I count not myself to have apprehended; but this one thing I do; forgetting the things that are behind, and reaching forth unto the things that are before, I press toward the mark, for the prize of the high calling of God in Christ Jesus."

In these words, Paul disavows all claim to the attainment of perfect holiness; and ardently expresses his determination to persevere, through grace, to the end. He knew that his title to heaven was secure in Christ; but was aware that his preparation for heaven was not completed, while their remained any thing for him to do or suffer on the earth; where all the faithful know but in part, and groan, being burdened with sin, and sorrow, the fruit of sin.

Some persons, from shameful ignorance of the infinite purity of God, the holiness and extent of the law, the immense evil of sin, the desperate wickedness of the heart of man, fall into the *strong delusion* that *they* are *already* perfect. Such persons deny first principles, and cannot be reasoned with; for nothing is more evident than the fact stated, 1 Kings 8.46, "There is no man that sinneth not."

Indifference is another evil, common and dangerous. Occasional languid desires after eternal happiness, without diligence in the ways of holiness, manifest, in the sight of God, presumption and deadness in sin. The text presents the christian life, not with the repulsive features of fanaticism, or the frigid aspect of formality, but in the lovely and glowing colors of humility, zeal and activity, exemplified in the life of one eminent for his self-denial, labors and sufferings, in the cause of Christ. While Paul expresses his own views and sentiments, his is to be regarded as an example of the experience of all christians. Piety is the same in *kind*, though not in *degree*, in all who are called out of darkness into light.

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I purpose, in the illustration of the text, to treat of the *christian's humility, calling, aim*, and *progress*.

I. The *christian's humility*. Those of the highest attainments are the most humble: because,

1. They are most sensible of their defects. Growth in grace includes an increase of light: and the more true knowledge of Christ, the more deep penitence, reverence of God, and self-renunciation. Among the strong-holds of sin, pride is the first to exalt itself against Christ, and the last to surrender. Those who are ignorant of God's righteousness, go about to establish their own righteousness. Novices, who know little, are most in danger of being "puffed up with pride, and of falling into the condemnation of the devil." Young disciples, who know a few truths, inadequately only, are conceited and confident; but when they study more extensively, they become acquainted with their ignorance, and learn their need of the apostolic direction, "Be not wise in your own conceit." Experience unfolds the pride and hidden corruptions of the heart, and leads to repentance, and daily application to the blood of Christ, for pardon, and to the throne of grace, for strength and assistance in the time of need.

Ignorance is joined with rashness and confidence; and experience leads to caution, and prudence, and watchfulness against the deceitfulness of the heart, and the devices of Satan. When the love of God is shed abroad in the heart, and cordially cherished, it leads to tenderness and sensibility of heart. As christians advance in holiness, their spiritual senses are exercised to discern both good and evil; and when they learn to distinguish things that differ, they savor of the things that be of God; and perceive that they come short of that purity which the law requires, and which the gospel promises; and, hence, do they deeply feel, and sincerely deplore, the remains of sin; like Paul, when he said, Rom. 7.18,24, "I know that in me, that is in my flesh, dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. O wretched man that I am, who shall deliver me from the body of this death." Saving light discovers sin; and love to God, when ardent, renders it a loathsome and intolerable burden. "I have heard of thee by the hearing of the ear, but now mine eye seeth thee; wherefore I abhor myself, and repent in dust and ashes." Job 42.5,6. "Wo is me, for I am undone. I am a man of unclean lips, and I dwell among a people of unclean lips; for mine eyes have seen the King, the Lord of Hosts." Isa. 6.5. We see our vileness in God's holiness; our insignificance in his majesty; our wants in his all-sufficiency; and our motive to love him in his everlasting love to us. "We love him, because he first loved us." They are most humble, because,

2. Most willing to test the reality of their attainments. Candid self-examination would put to flight false confidence; and for this reason, some persons cannot be persuaded to engage in the duty at all. The self-confident assume as true, without investigation, what can only be known by frequent, humble, candid examination. Most men fly from themselves, and seek to escape from all minute inquiry

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into their state. From this flows presumption and self-deception. "There is a generation that are pure in their own eyes, and yet are not washed from their filthiness." The candid, humble christian, "ponders the paths of his feet," and learns to "walk circumspectly." The heart is deep, deceitful, and desperately wicked. We are all ignorant of its secret recesses and hidden springs of action, and must learn of God, and by his direction, to know ourselves. His command is, "keep the heart with all diligence, for out of it are the issues of life." "Stand in awe and sin not; commune with your own hearts upon your beds, and be still." "Let a man examine himself." "Let every man prove his own work." Those who neglect this duty, fall from their stedfastness, and, in the providence of God, by some chastisement, are reminded that, to recover their former joy and peace, they must "search and try their ways, and return again to the Lord." Self-examination teaches us that, by the grace of God, we are what we are. Hereby we are, indeed, to remember what we were by nature, what we are in Christ our Head; how much we have come short of our obligations to God; how far we have been deficient in improving the abundant grace given us in Christ, and in preparing for the exceeding and eternal weight of glory, which we hope for. Such considerations induce a deep sense of sin, and lead us to bewail our imperfections, when we remember that our Lord has commanded all his followers to aim at perfection, and strive to attain it. "Be ye perfect, as your Father who is in heaven is perfect." To the same purpose is the injunction of an apostle: "As he who hath called you is holy, so be ye holy in all manner of conversation."

[To be continued.]

THE EDUCATION OF CHILDREN.

In the adaptation of the natural feelings and affections of the human heart to the relations human beings sustain to each other, we perceive clear and bright evidence of the goodness of God. The parent feels for the child a strong and lasting affection, which prompts him to plan and act, and, when occasion requires, even to suffer much for his good. When this affection has scope and liberty for its exercise, unobstructed by the oppressions of power or of poverty, or by the still heavier tyranny of superstition and vice, the degree of the parent's solicitude, action and patience, is limited only by the wants of his offspring. How happily adapted is this parental feeling to the helpless, dependent and ignorant state of children. To give it a right direction and to encourage the exercise of it, for the permanent good of the young, the scriptures furnish much instruction and hold forth many inducements.

The education of children, as immortal and accountable beings, is

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of infinitely more importance, than is their education for this world and this life alone. But as their future destiny is inseparably connected with their character and conduct in the present life, the latter is by no means to be neglected. And with respect to both departments of their being, the scriptures furnish ample and appropriate instructions.

Let parents, then, become themselves well acquainted with the living oracles of God, and let them embrace every fitting opportunity for instilling into the young minds of their dear children, those great and salutary principles which are adapted to make them useful and happy here, and blessed for ever in the celestial world. Let them, as they desire to see their children ornaments to society, as they desire to find them strong and cheerful supports to their own declining years, and as they desire their eternal welfare, be early, industrious and persevering in their endeavours to bring them up in the way they should go—in the nurture and admonition of the Lord.

POPISH LIBERALITY.

"Well, what is the world coming to," thought we, as in looking over the advertisements of a village paper, we met with a popish invitation to the "liberal and enlightened" of other denominations to attend one of the popish meetings. Papists in favor of liberality and light! Papists admitting that there are any persons liberal and enlightened, out of their denomination!! Surely popery must have changed her character very materially: This cannot be the same body, that encourages liberality, by making it a mortal sin for a man to think for himself—to think differently from a lying and tyrannical priesthood: that kindles up light by keeping the scriptures, the source of religious illumination, away from the people, and by substituting, in their stead, a set of false and paltry stories about popish saints and popish miracles.

A pretty trick of Jesuits, truly! Do they suppose, that we protestants, have forgotten their liberal massacre of thousands and tens of thousands of innocent men, women and children, on St. Bartholomew's day? Do they suppose we have forgotten their bloody and relentless persecutions, carried on against protestants, for no other reason than that we believe the truth of God, rather than their falsehoods—because we accept pardon of our sins from the grace of God, rather than buy it of their priests—because we prefer the pure and unde-

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filed religion of Jesus, to their filthy abominations? Do they suppose we are forgetful of what they never forget, that they annually, and with mock solemnity, and yet with more sincerity than appears in any other part of their services, pray for the damnation of all protestants to the bottom of hell? Do they suppose us to be ignorant of their use of that unhallowed engine, the court of inquisition, which murdered its thousands of innocent victims, and furnished seraglios to a pampered and licentious order, which have disgraced the name of priests?

And yet, how many protestants there are, who are blinded and disarmed and conciliated by these flatteries of the Jesuits! It is high time that every lover of religion and of liberty, should know how to estimate these pretensions of popish emissaries. They wish to get power, and, if possible, to get the ascendency in this fair land. Privacy and deception have been their means. These must be fully exposed. And would every christian and patriot estimate their promises and their flatteries, according to the sober decisions of the history of their past misdeeds and tyranny, popery would receive a check which would render desperate and hopeless, their projects of ambition in this land of liberty, liberality and light.

INTELLIGENCE.

SYRIA AND THE HOLY LAND.

Syria and the Holy Land, embrace the four pashalics of Aleppo, Tripoli, Damascus, and Acre, all of which are now under the government of the viceroy of Egypt. The population is gathered almost entirely into cities and villages. Damascus, Aleppo and Jerusalem —containing respectively about 100,000, 80,000 and 20,000 inhabitants—deserve the name of cities. The number of souls within the territorial limits of Syria and Palestine, is estimated by the missionaries, in a late communication, at not far from 1,000,000.

Beyroot is the principal port of commerce. Our printing press will be there, at least for the present, and perhaps also the school for educating our native teachers. Jerusalem was formerly numbered among the stations of the board; the station was resumed by Mr. and Mrs. Thompson in April last. Mr. Thompson had previously made two visits to the city. The population of Jerusalem is thought to be increasing. Pilgrims are there in great numbers for about seven months in the year. And there, doubtless, will be the chief mart

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for our books. The Rev. Lorenzo Warriner Pease and wife, are instructed to proceed to the island of Cyprus; unless the brethren of the Syrian mission should unite in the opinion that they had better remain in Syria.

The committee expect, with the divine permission, to occupy Damascus, as soon as they can procure missionaries for the purpose. The ground has been surveyed. Mr. Smith visited Damascus early in March, in company with Dr. Dodge. The survey occupied about two months. After spending a few days in Damascus, they proceeded into the Hooran eastward of the Jordan, never before explored by protestant missionaries. The Bozrah of the scriptures was the limit of their travels southeastward. Thence travelling westward, they entered and traversed the region of Bashan, going southward as far as the river Jabok, now called Zerka. Mr. Smith says: "We found abundant opportunities for preaching the truths of the gospel, and the word of God was sought after with an avidity I have never before witnessed. Often did we spend evenings conversing with companies which filled our room, upon the great truths of the gospel, and in some places we were followed from village to village for a copy of the scriptures."

Beyroot is becoming progressively more interesting as a missionary station. From twenty to thirty Franks attend the preaching in English at the English consulate. At the mission-house, there are two services in Arabic on the sabbath, for the benefit of the native population; one for preaching, the other for reading the scriptures and free conversation. A congregation of fifty or sixty beggars continues to assemble, and to these poor, thus convened, the gospel, in imitation of our Saviour's example, is invariably preached.

The system of schools is yet in its infancy. There is a want of school-books and teachers. The number of schools is six; four taught by native school-masters, and two by members of the mission. Two of the native masters are hopefully pious. One of the schools taught by the mission is for girls. The aggregate of scholars in all the schools does not exceed one hundred and forty. Rare indeed is the female who can read or write. Of the males, residing in the more remote and unimportant places, perhaps not more than one person in twenty can read.

Our Arabic press arrived at Beyroot, on the 8th of May last, and passed through the custom-house without objection. It has been ascertained that there were at that time no less than eight presses in Syria and the Holy Land. Now there are nine.

The press can neither be suitably furnished with materials, nor, if kept diligently employed, can its productions be properly scattered among the people, without missionaries. The arrival of the press, therefore, has increased the earnestness of this mission in calling for more laborers.

The impression is said to have been extensively removed, which had been given by the Jesuits of former years, that the protestants have no religion, no priesthood, no churches, etc. The bigotry, into-

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lerance, unreasonableness, and worldly-mindedness of the papal priests, have also been brought to light, by their opposition to the scriptures and schools; and it is thought that image worship is growing unpopular in the vicinity of Beyroot. Among the inhabitants of that place, now living, the missionaries reckon but four native converts. A fifth hopeful convert is teaching a school at Tripoli. The number admitted to communion from the commencement of the mission is seven; not including the lamented Asaad Esh Shidiak, nor Jacob, a young Armenian, who died, giving some tokens of repentance and faith in the Saviour.

ASSOCIATE REFORMED SYNOD OF NEW-YORK.

The following is an extract from the minutes of Synod, which may be interesting to our readers:

"At a special meeting of the Associate Reformed Synod of New-York, held at Schenectady, on the 24th of December, 1834, the *Rev. Dr. Alexander Proudfit*, of Salem, was appointed and requested to visit Great-Britain and Ireland during the ensuing spring and summer, for the purpose of soliciting donations in money and books, for the use of our Theological Seminary."

It is understood that he will leave home about the first of April. He will go, accompanied by the good wishes and prayers of the friends of our Zion, and all the lovers of the truth as it is in Jesus. That God may protect and prosper him, when upon the ocean and while in a foreign land, and restore him in health to his sphere of usefulness at home, is a prayer in which all who know him will concur.

The *Rev. H. S. Wilkins*, as we are informed, has received a call from the Associate Reformed congregation of Springfield. We are happy to learn, that this interesting church has the prospect of obtaining the services of such a pastor as Mr. Wilkins. We may anticipate, from such a connexion, the most desirable results.

DEATH OF THE REV. EDWARD IRVING.—On the 6th instant, at Glasgow, between the hours of eleven and twelve o'clock at night, in the 43d year of his age, the Rev. EDWARD IRVING. He was sensible to the last; and his departing words were, "In life or in death, I am the Lord's:" previous to which, he sung the 23d psalm in Hebrew, accompanied by his wife's father, Rev. John Martin.—*London Paper.*

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CHRISTIAN MAGAZINE.

Vol. IV. MARCH, 1833. No. 3.

REVIEWS AND CRITICISM.

REVIEW.

Stuart on the Romans. Andover, Flagg and Gould. 1832.

Continued.

The doctrine of justification by faith alone, through the righteousness of our God and Saviour, Jesus Christ, is of such vital importance in the christian system, that any attempts to invalidate or explain it away, should meet with prompt and determined resistance. In the judgment of Luther it is the article of a standing or falling church, and all experience corroborates his decision. Nor is it much better, to obscure this subject by perplexed and contradictory representations, which agree in nothing but in opposition to the truth, and can have no better effect than to shut out the true knowledge of a doctrine, of which the practical ignorance is death. This all-important theme occupies a most prominent place in the epistle; and in the seventeenth verse of the first chapter the grand provision of divine wisdom and love for the justification of sinful man is announced. Professor Stuart saw the importance of this text, and endeavored to set aside its testimony and that of those other parts of the epistle which discuss the subject more in detail.

In proceeding to examine the views and arguments of this commentator, the reader is requested to bear in mind a "good rule in the explanation of scripture," the benefit of which Mr. S. claims for himself, p. 168, "that the same writer, on the same topic, and in the same connexion of reasoning and thought, must be construed as using the same phraseology in the same sense."

The question between Mr. S. and his opponents of the Westminster school is, whether the terms "to justify," "justification," "righteousness," are used in application to saved men in their ordinary and literal sense, or in the sense of "to pardon," "to pardon and accept," "pardoning mercy." Whether, in justification, believers are accounted as righteous, by imputing the obedience and satisfaction of Christ unto them, they resting upon him and his righteousness by faith, as the alone instrument of justification; (West. Con. chap. II., and Saybrook Platform, same chap.) or whether they are never accounted as righteous, the obedience and satisfaction of Christ

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not being imputed to them, and evangelical good works being an essential condition of their justification before God. Second edit. p. 522, et ubique.

The differences respect, 1. The character of the act of God who justifies, whether it is an act of justice or of pardoning mercy. 2. The light in which the persons who are justified are regarded, whether as righteous or unrighteous. 3. The ground on which the justifying act of God proceeds, whether "the imputed obedience and satisfaction of Christ," or, as an act of pardoning mercy requires, "because he will have mercy." 4. The way in which individuals become interested in that justification, whether "by faith alone," or "by evangelical good works" also. On all these points, the Andover professor and those who think with him, are at perfect antipodes to the faith of their venerable pilgrim fathers, as set forth in the Saybrook Platform, which is almost a fac simile of the Westminster Confession of Faith. If any one should be inclined to adopt the views of this commentary from the authority of its author, let him not forget the incomparably greater authorities on the other side, whose doctrinal formularies, many who adopt the new theology have solemnly declared at their ordination, and some at their induction into theological professorships, that they, ex animo, approve and adopt, and engage to maintain. With how much consistency or piety they promise one thing and do its opposite, let them explain, if they can, to the satisfaction of their own consciences and of intelligent christians of every name. The distinction of primary and secondary doctrines, lately promulgated from New-Haven for this purpose, is a sheer deception. When they have contradicted the secondary doctrines, which they feel at liberty to do, they retain only the names of the primary doctrines: the doctrines themselves are not to be found. There is something of the same management in this commentary. It keeps the promise of orthodoxy to the ear, but breaks it to the sense. According to those modern distinctions between the facts of christianity and their explanations, the doctrines and the philosophy of religion, there was no essential difference between Caiaphas and Peter, respecting the grand fact and doctrine on which christianity rests. They agreed in the fact that Jesus was risen from the tomb of Joseph: they only differed about the explanation of the fact. Aye, but the explanations were the essential facts in that case. Precisely; and so they are in the cases disputed, in the controversy between the old and new theology.

Let us then inquire into this writer's exposition of this key text, Rom. 1.17, and the others which he adduces to support his position. In the translation of the seventeenth verse of the first chapter, it is rendered, "For the justification which is of God is revealed by it [justification] by faith, in order that we may believe as it is written, "the just shall live by faith." p. 10.

According to the commentary, this "justification which is of God," means, "His pardoning mercy," p. 85, and, 168, "accepting and treating as righteous." p. 85.

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In explaining the important phrase δικαιοσυνη θεου, in the common translation correctly rendered, "the righteousness of God," but which Professor Stuart renders, "his pardoning mercy," he finds it necessary to break ground at some distance, and, instead of proving by clear and indisputable examples that his translation was sustained by the usus loquendi of the apostle, he tries to make out such a meaning of another word, viz. δικαιοω, as will help him in his exposition of this phrase.

He admits that this word is used in pretty exact correspondence with the forms *tsidek* and *katsedik* (piel and hiphel) of the Hebrews; i. e. it means "to declare just, to pronounce just, to justify, i. e. to treat as just," p. 83, and "to be accepted and treated as having fully kept the precepts of the law, as *dikaios* in a legal sense, i. e. on the ground of perfect and meritorious obedience." p. 159.

From this, admitted to be the proper signification, he deduces another, and, consequently, as intimately connected with this—to pardon, to acquit from accusation, to free from the consequences of sin or transgression, to set free from a deserved penalty. "This last class of meanings is the one in which Paul usually employs this word." p. 83.

Let the reader bear in mind the admissions of our author, as to what is emphatically the use of this word, and the rule which he himself lays down, already noticed. The common usage, then, is to be preferred, unless some necessity can be shown for preferring a usage less common. The necessity of establishing the New-Haven or Andover theology, however urgent in the mind of this writer, it would not be quite expedient to avow. Does the context suggest any other meaning in the cases cited? So far from it, that it will not admit any other. The great question which the apostle is discussing is, How can man be justified before God? "The mind of the writer is here contemplating mankind as standing before the divine tribunal, in order to be judged of the things done in the body." p. 159. Having proved that, in the way in which men usually seek justification, it is impossible that they should attain it, he then proceeds to show how it was to be attained. But Professor Stuart has fixed the meaning of *dikaio* in the one case, "to be *dikaios*, on the ground of perfect and meritorious obedience," "to pronounce just." According to his own rule, then, it must signify the same thing, "on the same topic and in the same connexion of reasoning and thought." p. 168. To represent the apostle, when he had introduced one subject, as running off into another, is to do him dishonor, both as a logician and as an inspired writer. Nay, more; it reflects upon his honesty, to represent him, while seeming to go on in discussing the doctrine of justification, to be, in fact, treating of a very different thing. As an advocate, who should undertake to procure the justification of his client and slide into an appeal to the "pardoning mercy" of the judge. Were it then true that the terms are sometimes used in the sense of "to pardon," "pardoning mercy," still the general usage must be followed when there is no necessity for abandoning it; much

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more when, as in all the cases which follow, the whole argument is destroyed by changing the meaning of the principal terms. Such changing of the question, however it may suit the new theology, is entirely unknown to the discussions of Paul.

But his authorities for the meaning he assigns to the terms in question, do not bear him out. In showing the sense of *dikaio* he quotes Rom. 8.33: "Who shall accuse the elect of God? It is God who acquits them, to wit, of all accusation, or, who liberates them from the penal consequences of transgression." His position is, that *dikaioo* means "to pardon," and he proves it by asserting that it means something entirely different, i. e. to acquit. To pardon, implies that the person charged is guilty: to acquit, implies that he is not guilty. Besides, what necessity was there for leaving the common translation, (and his own, p. 22,) "it is God that justifieth." To be declared just by the Judge of all the earth, is the best of all defences against any charge. And to justify, to declare just, is the proper antithesis of "to condemn:" who is he that *condemneth*? Moreover, the appropriate terms for "to forgive," are entirely different from this. They are ἀφιεμί, Matt. 6.12,15; 9.6; 18.21,35; Mark 2. 7,10; 11.25,26; Luke 5.21; 11.4; 17.3; 23.34; 1 John 1.9; ἀπολλυω, Luke 6.37; χαρίζομάι, 2 Cor. 12.13.

Now it is passing strange, that the apostle should reject all the terms usually employed to express his meaning, and adopt one which expresses a very different meaning, notwithstanding that he uses it in its usual and proper signification, "in the same connexion of reasoning and thought." But this commentator says, "that the *simple idea of pardon*, unattended by any thing else, i. e. the mere deliverance from punishment, is not all which is comprised in the meaning of δίκαιδω and δικαιοσυνη. The idea is more fully expressed by *accepting and treating as righteous*. Now when this is done by a benefactor, he does not stop with the simple remission of punishment, but he bestows happiness in the same manner as though the offender had been altogether obedient. As there are but two stations allotted for the human race, i. e. heaven or hell, so those who are delivered from the latter must be advanced to the former." p. 85. But why does this writer give a definition which expresses but half his meaning? Why, after going through his proofs, does he think it necessary to amend the position, the proposition which they were adduced to support, without any attempt to show how they suit this new face of the subject? or why did he not define his terms correctly at first? What advantage are the public to gain by commentaries like these? "If the trumpet give an uncertain sound, who shall prepare himself for the battle?" The latter definition *sounds* a little more orthodoxly, but it as entirely excludes the righteousness upon which alone the justifying act of the Judge of all the earth proceeds, as the former. It is the act of a benefactor, not of a judge.

The next passage referred to by our author, is Prov. 17.15. "He who (*matsedik*) justifieth the wicked and he that condemneth the just, even they both are an abomination to the Lord." This text the

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Septuagint renders, "He who judges the unjust to be just and the just to be unjust, is impure and abominable before God." This is evidently a case in which the word rendered to justify, is taken in its orthodox, judicial sense, and is an inspired condemnation of the new theology, which represents God as condemning Christ while considered in every sense just, and justifying the people while considered in every sense unjust. That is, this new light represents the Judge of the earth as doing what he himself has in the strongest terms condemned. If it is an axiom in christian morals, that what God does is right, then it follows, irrefragably, that the doctrine which puts him into the predicament of the unjust judge is itself most execrable and impure. Professor Stuart must have counted largely upon the credulity of his readers, if he thought that this text could be passed upon them as a case in point, to show that, to justify, means "*to forgive*," and therefore, to condemn, means *not to forgive*. Not to forgive the just, who need no forgiveness, were an unheard of iniquity.

He next adduces Exod. 23.7; "I will not justify (*lo hatsedik*) the wicked." But, if to justify, means to pardon, or, according to the amended definition, to accept and treat as righteous, then no flesh can be saved; for "all have sinned and come short of the glory of God." This is new light, indeed, for which Professor Stuart deserves all the honor of the discovery—*the doctrine of universal perdition*.

He adds, "in the same manner Isaiah 5.23, speaks, 'who justify the wicked (*matsdike herasha*) for a reward.' This is evidently a case of bribery in a judge who, for a reward, passes sentence of justification upon the wicked, ascribing a righteousness to him to which he was not entitled, and judicially taketh away the righteousness of the righteous from him; and, as this is spoken "in the same manner" as the former case, they both establish the orthodox view of justification, while they involve the new divinity in absurdity or something worse.

Having adduced these instances, that to justify means to pardon, with what success let the reader judge, it is truly amazing that a critic who affects great accuracy, should close the paragraph with expressions which he would have us believe are synonymous with those in the proposition which these texts were brought forward to support: "In these and all such cases, the meaning of the word justify is altogether plain, viz: it signifies to acquit, to free from the penal consequences of guilt, *to pronounce just*, i. e. to absolve from punishment, it being directly the opposite of condemning or subjecting to the consequences of a penalty." That is, *to pronounce man just*, means *to pardon him*.

To say that God pronounces a man just, who is not so, either on account of his own or the righteousness of his surety, is, by implication, to blaspheme the Judge of all the earth, by asserting that his judgment is not according to truth.

Our author proceeds: "In this sense Paul very often employs the verb; e. g. Rom. 5.1, *dikaiothentes*, being freed from punishment,

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being acquitted, being pardoned, we have peace with God." But the commentator has given us no reason why this word means "being pardoned," but his own dictum. And it is so far from being self-evident, that he has rendered it, in his own translation, p. 16, "being justified." Words should have, in a translation, their common use: but, surely, the common meaning of "to pardon," in our language, is not "to justify." The meaning of this text is illustrated by a parallel one in Phil. 3.8,9: "that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." This passage explains how we are justified by faith. By faith we are in Christ, united to him, one with him: his righteousness, therefore, is ours: "having the righteousness which is of God by faith; and by it we are justified; "by the righteousness of One, sentence came upon all men unto justification of life." Rom. 5.18.

He adduces, also, Rom. 5.9; and, to confirm his rendering, nullifies the apostle's argument: "*dikaiothentes*, being acquitted, pardoned, we shall be saved from wrath through him;" which salvation is the opposite of being subjected to punishment, or of *not* being justified, p. 84. According to this representation, the apostle means the very same thing by "being justified" and being "saved from wrath;" whereas he makes a manifest distinction between them, ver. 9,10; "Much more then, being justified by his blood, we shall be saved from wrath through him: for if when we were enemies, we were reconciled to God, by the death of his Son, much more being reconciled, we shall be saved by his life."

Here, according to Professor Stuart, "being justified," and "saved from wrath," being reconciled and saved mean the same thing, and the inspired writer has penned an identical proposition twice, in as many verses. According to the apostle himself, "being saved from wrath" is predicated upon and follows "being justified." There is the same difference between them, as between the school of New-Haven and that of Westminster.

The *proton pseudos* of the system which this commentator labors to prop, lies in confounding justification with its results, and thus getting rid of the justification itself altogether. The grand problem *how* God can be just and yet justify the ungodly, had involved no difficulty, and its solution had called forth no admiration from earth or heaven, if justification consisted simply in pardoning and accepting to favor; for as 'pardoning the sinner and accepting him to favor,' does not, in itself, satisfy justice, or imply any righteousness by which it is satisfied, the difficulty remains where it was: or, if this were all, there never was any difficulty in the case. If a judge can be just, and justify a murderer by pardoning his sin and taking him to his favor and friendship, there is no difficulty in the justification of the ungodly by the Judge of all the earth. But, then, in either case, it may be asked, if justice does not require his condemnation and death, what does? Would not all punishment, in such

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cases, be unjust and gratuitous? In all judicial decisions, the finding is one thing, the penalty in case of condemnation another. The finding is the proper decision. The "nodus vindice dignus," which required the interposition of divine wisdom, and grace, and power, belongs entirely to the finding of the Judge, righteous or unrighteous: the promised reward or the threatened penalty follows of course.

Our author goes on to say: "In Gal. 2.16,17, δίκαιόω, is four times employed, in the sense of absolved, acquitted or treated as just, i. e. freed from penalty and admitted to a state of reward."

But the man who seeks to be justified by the works of the law, does not ask to be freed from a penalty: "He claims justification as the fruit" of his obedience. The apostle sets aside his claim by proving that he had sinned, which would have been wholly inconclusive, if the man had previously admitted that fact and was seeking to have his guilt removed by his obedience to the law. Professor S. admits that δικαιόω, in the case of him who seeks justification by the deeds of the law, means, "to be accepted and treated as having fully kept the precepts of the law"—"to be δικαιος in a legal sense, on the ground of perfect and meritorious obedience," p. 159. This meaning, then, is essentially different from "being freed from a penalty and admitted to a state of reward." And as this is the meaning, in three of the cases referred to, it must be the meaning in the other cases, "in the same connexion of reasoning and thought." The apostle's aim is not to show the different meanings of the words rendered to justify, but the different ways in which men seek or ought to seek to be justified, by their own righteousness or that of their surety: the former he disapproves and rejects; the latter he establishes and approves. That he uses the word to justify, in the same sense in both these contrasted cases, is manifest from the fact that the points of contrast are the law and faith in Christ—works of the law and being in Christ. The contrast relates not to different acts of the judge, but to the different grounds upon which the same act of justification may proceed. This appears farther, because the word is expressed to one of the contrasted cases and understood to the other: "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ;" and conversely, "that we might be justified by the faith of Christ, and not by the works of the law."

By way of strengthening his position, the critic adds: "So Gal. 3.8,11,24; 5.4; Tit. 3.7." But as usual, it turns out, on inspection, that neither of these texts requires any such forced and unnatural construction as the commentator puts upon them. Gal. 3.8, declares, that justification by faith in Christ is a blessing, and glad tidings to the nations. This is true in a more delightful sense, if Christ, "our righteousness," procure a proper justification for us, than if we are simply "pardoned." In ver. 10, the apostle proves that a man is not justified by the law, because, according to the scriptures, justification comes another way, i. e. by faith. This application of the text from Habakkuk, shows its true meaning in Rom. 1.17. In both applications, it shows the true doctrine of justification to have been the same

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under both dispensations. Literally translated, that testimony is, "the *just by faith* shall live. To explain it so as to refer it to sanctification, when the inspired writer has adduced it in an argument in support of his doctrine of justification, is to charge him with wresting the scriptures. In 3.24, he describes the church under the law, by the similitude of a child trained and prepared for the full enjoyment of its privileges, when, at the time appointed of the Father, the righteousness of the surety being brought us, it should be admitted to the more free and gracious and familiar intercourse with God, which graced the bodily presence of the Son, and marked the dispensation of the Spirit. The professor forgot to refer to ver. 13: "Christ has redeemed us from the curse of the law, being made a curse for us;" showing how justice is satisfied on our behalf, and, therefore, how we are legally justified.

In chap. 5, ver. 4, the apostle shows the inconsistency, with one another, of the two ways of justification, by the law, and by faith: 'Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." There is grace in the justification of the sinner, not in dispensing with the satisfaction and obedience which are due, but in furnishing them, without money and without price, in the obedience and death of the only begotten Son.

In Titus, 3.7, the apostle declares that our justification originates in grace, although it is accomplished in justice. The *grace of God* is the cause of our justification, because it furnishes the righteousness upon which the justice of the final Judge can properly found a sentence of justification. "He hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him."

The tendency, if not the design, of the new theology is to confound the divine attributes of mercy and justice; to pardon and to justify, mean the same thing. Thus the glory of one of there attributes is sacrificed to the maintenance of a system, by those who make great professions of freedom from the shackles of party. According to the good old way, while each attribute retains its appropriate character and moves in its appropriate sphere, they mutually illustrate and adorn each other. Grace reigns, in providing the righteousness which honors the justice of God in the justification of those who in themselves are unrighteous, but who, by faith, are enabled to say: "In the Lord have we righteousness." "Thus mercy and truth are met together, righteousness and peace have kissed each other." Ps. 85.10.

The commentator proceeds: "In Rom. 4.5, λογον δικαιοσυνης τον ασεβη, is plainly susceptible of no other than the above interpretation; for those who are ungodly can never be made innocent, in the strict and literal sense of this word; they can only be treated as innocent, i. e. absolved from the condemnation of the law, pardoned, delivered from the penalty threatened against sin." This extract contains the chief argument against the proper sense of the word, "to justify." It admits that they of the new school, do not use the word in "its strict and literal sense," and plead necessity for finding some other sense. It admits, moreover, that "the strict and literal sense" of

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the word in question, confirms the old doctrine; for why resist what nobody ever held? It is a virtual giving up of the usus loquendi.

And what is the necessity for departing from "the strict and literal sense" of the word, that "those who are ungodly can never be made innocent?" By *innocent*, our author must mean *righteous*, or he is attempting to escape from the question; and if he uses these terms as synonymous, he contradicts himself; for he says, in relation to these same ungodly, "by the obedience of one, the many will be constituted righteous." p. 17. And, what is of far more serious consequence, he contradicts the Holy Ghost, and makes the justification of the sinner, and, consequently, his salvation, impossible. "By the obedience of one, shall many be made righteous." Rom. 5.19. "He hath made him to be sin for us, who knew no sin, that we might be made the *righteousness* of God, [abstract for concrete,] in him." 2 Cor. 5.21. That the sentence of justification, changes the character of what is past and irrevocable, is what no one asserts; but Mr. S. seems to say, either this impossibility must be done or there can be no "strict and literal" justification, i. e. there is no such thing, as a strict and literal justification. That is, he holds the *word* justification, and not the *thing*. Either it is necessary that the law and justice of God should be satisfied, in the case of the sinner, before he can be justified and saved, or it is not. If it is, then, as believers are justified and saved in Christ, law and justice must have been satisfied in their behalf: and if they were, there was no ground for any other sentence than one of strict and literal justification: the sinner's surety having shared his responsibilities or taken them upon himself and met and satisfied them on his behalf to the full. If it is not necessary, then the vicarious obedience and sufferings of Christ are unnecessary. And the surety of the new covenant, in whom all the seed of Israel shall be justified and shall glory; in whom, shall one say, I have righteousness; who finished the transgression, made an end of sin, made reconciliation for iniquity and brought in everlasting righteousness; who, of God, is made unto us righteousness; who is the end of the law for righteousness to every one that believeth—has lived and died in vain.

Professor S. proceeds, "that the idea of *pardon or remission of the penalty threatened by the divine law*, is the one substantially conveyed, by *dikaioo* and *dikaiosune*, as generally employed in the writings of Paul, is most evident, from Rom. 4.6,7, where the blessedness of the man, to whom the Lord imputes *dikaiosune*, i. e. reckons, counts, treats, as *dikaios*, is thus described: "Blessed are they whose iniquities are forgiven, and whose sins are covered; blessed is the man to whom the Lord imputes not sin, i. e. whom he does not treat or punish as a sinner." If this be so very evident, why does not this writer *translate* these words according to their evident meaning? Why does he use the words, justify and righteousness, which, if his commentary be correct, are calculated only to mislead? Who would have thought that this writer has translated the words in question, according to their "strict and literal sense," in places

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where, himself being judge, they cannot possibly be so understood? His translation of Rom. 4.5,6,7, reads thus: "But to him who worketh not, but believeth on him who *justifieth* the ungodly, his faith is counted for *righteousness*. In like manner, also, David describeth the blessedness of the man to whom God imputeth righteousness without works: Blessed are they whose iniquities are forgiven, and whose sins are covered; blessed is the man to whom the Lord imputeth not iniquity." The idea which he thinks so evident, is, strictly and literally, no idea at all. To be consistent with his commentary, his translation would run thus: "But to him who worketh not, but believeth on him who *pardons* the ungodly, his faith is counted for *pardon*. In like manner, also, David describeth the blessedness of the man to whom God *imputeth pardon without works*." Whoever cracks that nut may have the kernel for his pains. Pardon is the act of God, not of the sinner. How then can God impute to the sinner the act of God!

In referring to Ps. 32, in confirmation of his doctrine of imputed righteousness, the apostle assumes, that either sin or righteousness must be imputed to every moral being; and as the Lord imputes not iniquity, therefore he imputes righteousness. There is no middle state between that of sin and that of righteousness; the assertion of the one is the denial of the other. Every human being must be either a sinner or righteous, either justified or condemned. This writer himself says: "As there are but two stations allotted to the human race, heaven and hell, so those who are delivered from the latter must be advanced to the former." Neither the psalmist nor the apostle had seen the new light, that human beings might be without any character, good or bad, and be in a state in which they are neither justified nor condemned, and are entitled to a place in neither heaven nor hell.

The other texts adduced are merely referred to, without explanation or argument, and are as far from proving that the word means to pardon, as those which have already been considered. The first of these authorities is Rom. 3.24,26,28,30. When commenting upon this passage in its course, Professor Stuart contradicts himself by saying, p. 159, "to be justified, means to be accepted and treated as having fully kept the precepts of the law;" to be *dikaios* in a legal sense, on the ground of perfect and meritorious obedience; and yet he says, "I can find no case in which [the word] seems to mean either *justified* or justifier," p. 171.

But what is of still more importance to the argument, is his admission, in p. 159, that *dikaioo* means to be *dikaios* in a legal sense, on the ground of perfect and meritorious obedience; for in that verse (19th) the apostle states the conclusion of his argument against both Jews and gentiles, on the subject of justification. He refutes their method: their method of what? Why, of being justified. For what purpose? Why, that he may establish another method of divine appointment. Another method of what? Of being forgiven? Surely, no. The question respects not being forgiven, but being *justified*.

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The meaning of the apostle, in his conclusion, must be his meaning in the whole of the argument. His arguments do not run, like those of some commentators, on all-fours. Again, his remarks on v. 26, p. 170, are a giving up of the whole question. "In *eis to einai dikaion*, 'that he might be just and yet the justifier of them that believe in Jesus.'" The writer looks back to the whole sentiment proposed in v. 21–24, which is, that all men are sinners, and that a regard merely to the law, i. e. a sense of justice merely, on the part of God, or he being *dikaios* merely, does not, in itself, permit justification, by overlooking or setting aside the penalty of the law. Here then is an explicit admission, that the justice of God does not permit a justification which consists in pardon or setting aside the penalty of the law. All the learned labor, then, which has been expended to show that justification consists in "pardon or the remission of the penalty threatened by the divine law," p. 84, is entirely thrown away; the author himself having declared that a divine attribute has interposed its veto. What follows, is an attempt, however, to reconcile this glaring contradiction. "But the death of Christ is an expedient of infinite wisdom, by which the full claims of the law may be admitted and yet the penalty avoided, because a moral compensation or equivalent has been provided, by the sufferings of Him who died in the sinner's stead." p. 70. Here then the necessity of fulfilling the law is asserted and denied, and asserted again. So they wrap it up. After all this explanation, is it any clearer than it was before, how the same thing can be and not be at the same time? Either "the sufferings of Him who died in the sinner's stead," satisfies the law and justice of God, on the sinner's behalf, or they do not. If they do, there is no penalty avoided: it is endured: there is no ground for any sentence but one of proper justification, on the ground of fulfilling the law. If they do not, they are endured in vain; "the justice of God does not permit justification, by overlooking or setting aside the penalty of the law."

The next passage adduced, is Rom. 4.2. According to Professor Stuart, it states, "if Abraham were *pardoned by works*, he hath whereof to glory." Such exposition makes the word of God of none effect. The scriptures, it seems, may speak nonsense or blasphemy: "but the strict and literal justification of the believer," they shall not attest. And again, the expositor is at issue with himself: Here *dikaioo* means to be pardoned when it is sought by works; but in the same application, p. 159, it means "to be *dikaios* in a legal sense, i. e. on the ground of perfect and meritorious obedience."

Acts 13.38,39, shows a distinction between forgiveness and justification. The thirty-ninth verse is not a repetition of the thirty-eighth, but an explanation of the manner in which forgiveness comes. By faith in Christ we are identified with him in legal reckoning, for he is made of God unto us righteousness. He is the Lord our righteousness. The Lord Jesus Christ, "by his perfect obedience and sacrifice of himself, which he, through the eternal Spirit, once offered up unto God, hath fully satisfied the justice of the Father and *pur-*

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chased, not only reconciliation, but an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto him." Con. of Faith, Chap. 8, §5. From every charge, therefore, relating either to the precept or the penalty of the law, the believer in Jesus is justified.

Luke 18.14, and Gen. 38.26, respect the justification of particular acts, or "declaring them just." Job. 33.32, and Isaiah 43.26, used the word in its strict and literal signification. At least one dictum may stand against another, until something in the shape of a reason is produced, for putting such a construction upon the word as reduces every passage to which it is applied to a literary chaos, "without form and void."

Alas! for the condition and prospects of the visible church, when so many of those who hold the keys of doctrine and of discipline, "enter not in themselves, and them that are entering in they hinder." "Arise, Lord, let not man prevail."

[To be continued]

Memoirs of the late PHILIP MELVILL, *Esq., Lieut. Gov. of Pendennis Castle, Cornwall, (England,) with extracts from his Diaries and Letters.* London. 8vo. pp. 291.

This work has been some years before the public; but it is unknown in this country, while it has attracted considerable attention in Britain. The subject of these memoirs was a townsman and schoolfellow of one of the ministers of our church, who is able to add some particulars not contained in the work itself. Philip Melvill was a native of Dunbar, in Scotland, a handsome sea port-town, situated on the German ocean, at the mouth of the Frith of Edinburgh. His father held an important place under the government. The family was much respected, distinguished for social virtues; but it is not known that any of them (with the exception of this military officer) ever gave evidence of real religion. Philip was educated in the schools of Dunbar, and after having gone through the Latin, and two different branches of mathematics, being destined for a military life, he was sent to one of the best seminaries in Edinburgh, to complete his education in military tactics and the science of fortification. A commission was purchased for him in the seventy-third British regiment, commanded by Lord McLeod, and with it he sailed to India. Shortly after his arrival, he was called to actual service, and in the sanguinary conflict with Hyder Ally and his son Tippoo Sahib, when the British army was completely routed, young Melvill, covered with wounds, was taken prisoner. The account which he gave of his sufferings is extremely painful to read. He was attached to the light infantry of the twenty-third regiment of lancers. To the same company belonged the late Sir David Baird, (born in the same county in Scotland,) who died a general in the British army, after he had greatly distinguished himself in the war in Spain. During the heat of the

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battle, Melvill received a wound in the arm, and shortly after, while in the act of turning round to give the word of command, a ball passed through the same arm and part of his left breast: had he not been standing in this particular position at the very instant of receiving the wound, it must, from the direction which the ball took, have proved fatal. Hyder's cavalry having penetrated into the British ranks after the surrender, in the confusion and carnage which ensued, the muscles of M.'s right arm were cut in two by a sabre, and he was dashed unmercifully on the ground. He was, after this, stripped of all his clothes, including even his shirt. As he lay naked, bleeding, and helpless, on the ground, a horseman, with wanton cruelty, wounded him on the back with his spear. In this miserable situation, he lay for two days and two nights, exposed to the intense heat of a burning sun, to the danger of being torn to pieces by beasts of prey, and without a drop of water to cool his tongue, while the decapitated bodies of fellow-soldiers served him for a pillow. He attempted to commit suicide, but his hands, disabled by wounds, refused the murderous office. He was finally picked off the field by some of the enemy, but it was only to endure, if possible, still greater sufferings, in dungeons, for nearly four years. Peace returned, and M. was set at liberty and permitted to visit his native land, and we saw him in Dunbar, in 1786.

M. at this time knew not God. Among military men, examples of piety are rare: they are too commonly distinguished for irreligion and profligacy. The precariousness of life, amidst the dangers of war, instead of exciting them to prepare for eternity, is grasped at as an argument to justify a course of dissipation: "Let us eat and drink, for to-morrow we die." They acknowledge no law but the law of honor, which prescribes the exterior forms of politeness, and leaves the heart as polluted as ever. M. however, was not profligate: his morals were correct; he was an amiable youth, but a stranger to religion. God's time was not come, when this heir of glory was to be brought in, and this British soldier to become one of the most interesting and lovely of men. He was made a captain of the army, and stationed on the island of Guernsey: here he regained his health, and here commenced that life which shall never end. He was married to a Miss Dolere, of one of the most respectable families in Holland, a lady of great accomplishments and eminent piety: and this union, if it did not serve to commence his religious course, was a powerful means of accelerating its progress. For some time he was imperfectly acquainted with the doctrines of the gospel. His belief was clouded with indistinct ideas of the consequences of the fall, of the total corruption of our nature, of the way of salvation by grace through the meritorious righteousness and vicarious sufferings of the Son of God, and of the true ground of a sinner's acceptance with God, namely, righteousness imputed to him without works, by a faith in Christ, which alone justifies, while it purifies the heart in which it resides. These doctrines, which he afterwards embraced in their fullest extent, with all their bearings and connexions, were not

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clearly unfolded to his mind. He obtained great benefit from the works of James Hervey, Walker of Truro, and John Newton. He established family worship in his house, and something like what is called a fellowship-meeting, along with his christian friends. Having provided a school for the children of the soldiers under his command, supplied them books, and excited them to diligence and good behaviour, every sabbath evening they repaired to his house for religious instruction. He formed an acquaintance with a considerable number of the evangelical ministers of the Church of England, which proved of essential benefit to the interest of religion; among these was Mr. Newton of London.

He was promoted to the office of Lieut. Gov. of Pendennis Castle, near the Lands-end of England, leaving the island of Guernsey, where true happiness first dawned upon him, with deep regret; but his sphere of usefulness was greatly enlarged, and he carefully improved it. His life, from the time of his conversion, was a life of prayer. Five times in the day was devoted to this duty, and he seemed to be constantly employed in pious ejaculations or mental aspirations. He was remarkable for the simplicity of his christian taste. He never set up his wisdom in opposition to scripture; his humble soul bowed to the divine word, and hence, faith, patience, charity, and heavenly-mindedness, had full possession of his soul. The free, sovereign grace of God was the theme on which he dwelt with unceasing delight, at the same time he was careful to impress on his own mind and the minds of his children the solemn memento, that without holiness, no man shall see the Lord.

Gov. M. exerted himself with success in the following important associations: the Naval and Military Bible Society, the British and Foreign Bible Society, the British Tract Society, the Sunday Schoool Society, a society called Misericordia, formed for the relief of such distressed persons as had been reduced from comfortable circumstances in that part of England where he lived: of this he was the founder. He supplied the French prisoners of war with Bibles, and exerted himself in promoting the cause of temperance among the soldiers and the sailors, in the port of Falmouth. When reminded by a near relative, that he undertook more than his strength was equal to perform, he made the noble reply, "How can I do less, when I see such distress among my fellow-creatures, and when I reflect on what my blessed Saviour has done for me."

We shall now present the reader with some extracts from his diary and letters. After he experienced a change of heart, he seems always to have observed the 10th of September, the day he was taken prisoner in India, as a day of fasting and prayer. On one of these days, he says: "I lay bleeding, for two days, calling at intervals for water, water! Horses and elephants passed over the dead and the dying; by night the jackals and other beasts of prey assailed the ear with sounds forboding the most terrible of all deaths. God was not then in all my thoughts. Out of all, the Lord in his good time delivered me. Restored at length to my country and friends, He

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poured into my bosom all the sweets of domestic life. Nor was the sum and crown of all my bliss withheld; he gave me himself, and redemption through his blood. Praise the Lord, O my soul. O Lord, both the will and the power to do this is thine. I can but give thee thine own: my debt of grateful love, though ever paid, will be for ever increasing; may it be prolonged through all eternity."

The following extract will be admired as a proof of a discriminating and liberal mind. "I have read this afternoon, the life of the justly celebrated Paschal, a prodigy of piety, as well as of genius and learning. All the clouds of papal superstition could not obscure the bright beams of gospel light which irradiated his soul. Never, perhaps, was free and sovereign grace more triumphant over antichristian error. The wood, hay and stubble, the false doctrines, superstitious practices and arrogant pretensions of the church with which he held communion, and by which his conscience was, in a measure, enslaved, almost disappear to the eye of the reader; and the gold, silver and precious stones, the faith, humility, self-denial, charity, and spiritual-mindedness of his character, render him an object of delight and admiration. Far from the mind of protestants be the bigotry of the Roman Catholic, who limits salvation to the pale of his own church. God sometimes manifests his presence in the midst of the burning bush, and evinces his almighty power by saving the subjects of his grace from being consumed by the perishable materials with which they are surrounded. But, perhaps, in these times, a specious and self-called liberality, is the more common and dangerous error among protestants. The false tenets of popery are represented by many, as of little practical consequence, and the spiritual danger of communion with her, which is greatly underrated. Thus, indifference to a creed is substituted for that well-tempered judgment, which estimates the errors of a church deeply infected with false doctrine, idolatry, and superstition, and yet admits, on the evidence of fact, that saving truth is not extinct in her, and that it has, through the ministration of the Spirit, produced in the darkest days of that church, a dim and scanty harvest of souls."

His eldest son, who had given evidence of piety, became a lieutenant in the army, and perished at sea. There is a draft of a letter to this youth, on his first joining the army, which is admirable as a display of sound christian principles and practice, of professional talent as a soldier, and, what could hardly be expected, a discriminating power in exhibiting the dangerous tendency of some of our popular writers upon moral philosophy, as contrasted with christian morals. He concludes with exhibiting a beautiful outline of the concluding days of the gallant Col. James Gardiner, who was slain in the battle of Preston-pans, 1745.

Gov. Melvill, it is believed, was the spiritual father of not a few of the soldiers under his command. He died at Pendennis castle, in the full assurance of faith, and in the hope of a glorious resurrection. The last words he was heard to utter were, "None but Christ, none but Christ."

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EXTRACTS.

THE PASTOR'S DUTIES.

Let us consider the manner in which the sheep, when gathered into the fold, should be fed. The word of God is, in general, the food with which his people must be fed. The knowledge of the truth is the proper nutriment of the spiritual life.

Now, to feed the flock of God, the pastor must understand the scriptures; and he must feel in his own soul the experience of the efficacy of the truth. For, "if the blind lead the blind, will not both fall into the ditch?" A guide of the children of God ought to have a deep and rich experience of the manifold grace of God; and should be well acquainted with the various cases of conscience, which are common among the sheep of his pasture. His very soul should be imbued with the spirit of the gospel—and he should be of a very tender and compassionate disposition towards all persons laboring under trouble of mind.

To feed the church of God, it is necessary that the *truth of the gospel* be preached. Error can never nourish the soul. Error, even when mingled with truth, is like poison in our food. It is a thing much to be dreaded and avoided, to preach what is not true; or what God has never commanded us to teach. The pastors of Christ's flock have the strongest motives to induce them to "take heed to themselves and to their doctrine." They should be exceedingly solicitous to know what the truth is, not only for their own sakes, but for the sake of the people; and when they do know the revealed will of God, wo be unto them, if they do not preach it faithfully.

The whole counsel of God should be declared. Nothing that can be profitable should be kept back. The scribe, well instructed in the kingdom of God, brings out of his treasure things new and old. The Old Testament and the New, the law and the gospel, the promises and the precepts, the predictions and the histories, the justice and the grace of God—in short, every thing which the scriptures have it as their object to reveal, we must preach.

Yet, as in every system, while all parts are necessary in their place, some are more absolutely essential, and occupy a more central and more prominent place; so, in the system of scriptural doctrines, some truths must be more frequently and earnestly inculcated, because on the knowledge of these salvation is suspended. But every part of divine revelation should receive proper attention. The people need to be instructed in all that God has revealed for the edification of his church.

The word of God must be exhibited in its genuine simplicity. The babes of Christ grow and thrive only by the "sincere," (i. e. untainted, unmixed,) "milk of the word." This celestial nutriment will not bear to be mixed with human inventions and philosophy, without

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great injury. There should be no adulteration of the truth, no diluting of it, no combination of it with things foreign to its nature. Clear, sound, simple expositions of divine truth, should form the basis of the pastor's instructions from the pulpit.

The truth should be preached in a discriminating manner, with adaptation to the state and capacities of the particular flock to which it is addressed, and with seasonable and powerful application.

A mere general exhibition of the truth, without skilfully dividing it, so as to give every one his proper portion, is such a method of feeding the sheep of Christ, as will bring shame on him who thus dispenses the word. What should we think of the skill and fidelity of a physician, who should mix up good medicines and dispense them indiscriminately to all the patients in the hospital? Very much like this, is the conduct of preachers who deal out the word of God, without regard to the different characters of his hearers. Careless sinners must be awakened and persuaded, by having the terrors of the Lord set before them. The watchman must not fail to sound the alarm, and testify against the sins of the people. "He should cry aloud and spare not." For, if he fail of being faithful, their blood will be required at his hands. (Ezek. 3.17–21.)

Gainsayers must be convinced, and their mouths stopped with solid argument. And yet we must instruct those who oppose themselves, with meekness. "The weapons of warfare are not carnal." "The servant of the Lord must not strive," but yet he must "earnestly contend for the faith once delivered to the saints." The ignorant must be instructed. The babes in Christ must be fed with milk; the mature believer with strong meat.

The mourner must be comforted, and the weak and faint supported and refreshed, with an application of the free and gracious promises of God.

But in order to adapt his instructions to the various classes of persons in his charge, and to meet the various exigencies of the people, the pastor must descend from the pulpit: he must follow his flock to their homes. He must teach, not only "publicly," but also "from house to house." He must find out, by personal acquaintance, the wants and diseases of mind under which they suffer. He must patiently, assiduously and perseveringly, set himself to feed the sheep of Christ; and not overlook the "lambs," who are first mentioned in our Lord's charge to Peter. It matters not whether by these we understand the weak in faith, or those of tender age; both must be carefully nourished. The youth form the most interesting part of the flock of every pastor. On them rest the hopes of the church. They must soon stand in the places of their fathers. They will very shortly have the whole concerns of the church of Christ in their hands. How important is it then, that they be trained up in the way they should go; "brought up in the nurture and admonition of the Lord."

And if parents could be induced to co-operate more zealously in this work; if mothers, especially, would be persuaded to be more

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earnest and assiduous in instilling divine truth into the infant mind, who can tell what reformation might be wrought in one age? And I cannot but hope, that maternal affection, which is one of the strongest as well as tenderest feelings implanted in the human constitution, begins already to be directed into its appropriate channel. The existence and success of "*maternal associations*," intended for the mutual assistance of pious mothers, encourages me to believe, that this powerful and inextinguishable yearning of the maternal heart, the nature and force of which mothers only can appreciate, is about to be sanctified to the great object of promoting early piety, and sowing the seed which may ripen in religion in mature age, when this effect fails in earlier life. If I were called on to declare what means of conversion, besides public preaching, had been most blessed of God, I should unhesitatingly answer, *maternal instruction*.

The pastor of a flock may well be compared to the physician of a hospital. It is important for him, as far as possible, to know the case of each individual under his charge; and especially to search out such as are laboring under peculiar maladies. He must not only be ready to visit his people, but prompt to enter into religious conversation with them—not merely of a general and uninteresting kind, but relative to their own state—their various spiritual troubles, conflicts and temptations; and having learned the cases of spiritual disease, he should study them with care, and bring them specially and individually before the throne of grace; and should not cease to visit such persons, however weak and erroneous their views may be. And if they seem to derive no benefit from his conversation, he must not forsake or neglect them. Like a kind physician, he must show his sympathy, when he can apply no effectual remedy.

The sick, also, he must visit, and deal with them faithfully, skillfully and tenderly, according to their respective characters and states of mind.

The poor of the flock must never be forgotten by the faithful pastor. Many of the most precious of Christ's sheep and lambs are found in this class. "God hath chosen the poor of this world, rich in faith, and heirs of the kingdom." It was a distinguishing proof that Jesus was the true Messiah, "that the poor had the gospel preached unto them." And when the other apostles had no other instruction to give Paul, "they earnestly requested that he would remember the poor." "The same," says he, "which I also was forward to do." Religious influence is said rather to ascend than descend. It is, I believe, a fact, that a pastor's influence over the higher classes of society will be greater, if he pays chief attention to the poor, than if he assiduously courted the rich. The poor are much more accessible than the rich, who are fenced round by so many forms of etiquette, that to address them personally and pointedly is considered as a want of good manners; but, generally, the poor can be approached without danger of giving offence; and they consider the attentions of a minister as a condescension and favor. They also need religious instruction more than others, because their time is commonly com-

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pletely occupied, and their education defective. It is of high importance to guard the poor against habits of idleness and intemperance. These vices are the sources of most others. To this may be added, the spending of the Lord's day in an improper manner. No evil is more threatening in free countries than the increase of pauperism: unless a check can be put to it in England, the country must be ruined; and its progress here is alarming. Pastors have more in their power, in regard to this branch of political economy, than any other class of men. Experience has fully shown the inefficacy of legal provision for the poor. The true remedy can only be found in raising their characters, by instilling into their minds sound religious instruction. There is a culpable negligence, in most of our churches, in making suitable provision for the accommodation of the poor. In most protestant churches, in our large cities, you see very few of the poorest of the people. They have no place, and they are ashamed to appear in such gay assemblies with their tattered garments.

It is said, that in no country in the world, is there such an exhibition of gay clothing in the house of God, as in these United States. Does not this, in connexion with what has been said, deserve the attention of the pastor? I consider unbounded luxury, in dress, furniture, and equipage, as one of our crying sins.—*Dr. Alexander.*

EXTENT AND EFFICACY OF THE ATONEMENT.

From Rev. H. Malcolm's Sermon.

The doctrine of Christ crucified, is not only fundamental in the gospel, but is its very sum and substance. Errors on this subject, sap the whole structure of religion. Divine sovereignty, human depravity, unconditional election, and indeed all the great outlines of theology, become vague and incoherent notions, when deprived of their connexion with this truth. By necessary consequence, erroneous systems of religion originate chiefly in wrong views of the atonement. Papists add human merit to Christ's and thus form a mixed righteousness. Arminians regard the atonement as made for all, conditionally, and so reject the doctrine of election. Universalists affirm that he died to save all mankind, and therefore disbelieve future punishment. Unitarians deny any proper atonement, and therefore make Christ to have died for our benefit, but not in our stead. Swedenborgians consider Christ's sufferings to have been on his own account, not ours, and so discard imputed righteousness. Infidels, who make the sole causes of virtue to consist in circumstances, and regard man as the mere creature of education and impressions, find no place at all for the atonement, in their system of natural religion. Thus, in some form and to some degree, error on this subject is radical in every erroneous system of religion.

I regard the *design* of the atonement, as the cardinal point in the doctrine. If this be true, it is of the highest importance, that our

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views in this particular be scriptural and settled. Though it is a question on which Baptists are in a good degree united, yet many christians have of late advocated an opinion opposite to that I am about to defend, and in some places, serious misunderstanding exists among our brethren, in relation to this point, which has proceeded so far, in a few instances, as to become a barrier to communion, and a divider of very friends. Our position, therefore, both in reference to other denominations and our own, forbids us to be wholly silent. Our own present happy concord, will fall a prey to like dissensions, if differences of opinion, on so vital a subject, come to maturity, unperceived, among us.

Instead of attempting here to dispute all the errors which have been held in regard to the atonement, or even to show our own views on the whole subject, I mean only to examine a doctrine which was formerly considered a part of the Arminian system, which some, who consider themselves orthodox, have recently advocated, viz: indefinite atonement. In doing this, it will not be requisite to plunge into the controversy which has been alluded to, in reference to the question, whether the atonement be *general* or *limited*. That controversy has ever seemed rather the result of misunderstanding between the parties, or of each party looking too exclusively to those aspects of the doctrine, which seemed best to comport with their system of theology. In some respects, the atonement is general; in others, limited; and in respect of sufficiency, infinite; but in no respect is it *indefinite*; and in respect to the final salvation of men, it is *limited*. This is all I shall attempt to show.

On the question even thus narrowed, a full investigation cannot be expected in a single discourse. Some outlines only can be given, of arguments which go to prove, that the great object and design of the atonement, was to *secure the eternal salvation of the elect.*

1. *The motive of Christ in assuming the office of Mediator.*

Various motives ascribed to Christ in assuming the office of Messiah, by those who hold an indefinite atonement, are deficient or erroneous. Indeed, the foundation of most errors on this subject, lies in regarding some collateral motive as the main one.

Some affirm the great object to have been, "for the sake of showing God's abhorrence of sin." Such an exhibition was indeed made in the most awful and effectual manner, and may be considered one of the *general* effects, but it was not the prime intention. Had it been, then, if there were no spectators to be taught this displeasure, some other mode would have been adopted. But the transactions of the atonement would have been proper, had there been no spectators. Had there been only one human being to redeem, it would have been compatible with divine goodness and justice, to have employed the very method which was adopted.

Nor was it "for the support of the authority of the law." This also was effectually done in the event, and may be regarded as a *general* consequence, but was not the impulsive consideration. No law is ever made for its own sake. No penalty of a law is inflicted

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merely because it is a penalty, or for the sake of honoring the law. The divine law is ordained to secure the order and happiness of the universe. The penalty is inflicted that sin may meet its just desert, and the objects of the law be secured.

Nor was he "to open a way by which the Father could consistently save those whom he chose, but which does not necessarily save any." No passage in sacred scripture proves this position. True, we read of a "way," &c., but Christ is himself that way. What is in the way of a sinner's salvation? Sin; nothing but sin. He whose sins are taken out of the way, will be saved! If Christ opened the way of life to all men by taking away their guilt, it not only becomes *consistent* in God to save whom he will, but *inconsistent* to condemn any. To maintain this as the grand motive of Christ's death, is so obviously inconsistent with his bearing punishment instead of the saved, that some, to extricate themselves from the dilemma, have proceeded to deny that Christ was punished! The embarrassment still recurring, other doctrines are denied or explained away, until a crude mass of theory is substituted for "the glorious gospel of God."

Nor did Christ die "conditionally for all men," so that those, and only those, who choose to accept, have an atonement provided. This is the ground assumed by Whitby,† and is the main support of the Arminian system.

A conditional atonement, leaving it merely to human choice to come or not, would make Christ "the surety of an uncertain covenant, a purchaser of an inheritance perhaps never to be enjoyed."‡ None can, of themselves, do good actions while dead in sins; nor love God, till their hearts are changed. A conditional salvation would, therefore, fail; for, as none could comply with the terms, none could be saved. The offer of it would mock our misery, by suspending our salvation on an impossible condition. On the other hand, if men, unaided by any special grace, could comply with the condition of faith and repentance, they must be meritorious, for they become, in part, their own saviours.

Let it be granted that repentance and faith are conditions of salvation; these gracious affections are the gift of God. "Every good gift is from above," James 1.17. "No man can come unto me except it were given him of my Father." John 6.65. Repentance and faith, as well as the other gifts for men, are received by and through

*Some who hold this view, may not be aware how nearly it resembles that which Socinians labor to establish. One of the most distinguished of their writers, gives the following digest of the mediatorial scheme.

"God, willing to pardon repentant sinners, and, at the same time, willing to do it only in that way which would most promote the cause of virtue, appointed that Jesus Christ should come into the world, and that he, having taught the pure doctrines of the gospel, having passed a life of exemplary virtue, endured many sufferings, and finally death itself, to prove his truth and perfect his obedience; and having risen again to manifest the certainty of a future state; has, not only by his example, proposed to mankind a pattern for imitation, but has, by the merits of his obedience, obtained, through his intercession, as a reward, a kingdom or government over the world, whereby he is enabled to bestow pardon and final happiness upon all who will accept them on the terms of sincere repentance."—[Taylor's Letters of Eqn Mordecai.]

†On the Five Points. ‡Owen on the death of Christ.

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Christ, and must be granted to an extent precisely commensurate to the extent of the atonement. This is not only according to the analogy of faith, but the express language of scripture. "To us it is given on the behalf of Christ, to believe on him." Philip. 1.29. "Blessed with all spiritual blessings in him." Eph. 1.3. "Every man that hath learned of the Father, cometh to me." John 6.45.

What, then, was the prime motive of Christ? It was even that which actuated the Father, viz: the salvation of a certain number of mankind, called the elect. "That the world may know that thou hast sent me, and hast loved them as thou hast loved me: for thou lovedst me before the foundation of the world." John 17.23,24. "I live by the faith of the Son of God, who loved me and gave himself for me." Gal. 2.20. "This is my blood of the new testament, which is shed for many, for the remission of sins." Matt. 26.28. "Greater love hath no man than this, that a man lay down his life for his friends." John 15.13. "Scarcely for a righteous man will one die, yet peradventure for a good man, some would even dare to die; but God commendeth his love to us, in that while we were yet sinners, Christ died for us." Rom. 5.8. "Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God." Ephes. 5.2. "All that the Father giveth me shall come to me." John 6. 37. "I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee." Jer. 31.3. "Who loved me, and gave himself for me." Gal. 2.20. "Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before the world began." 2 Tim. 1.19. "This is the will of him that sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day." John 6.39. "Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." John 17.2. To the same import are many other scriptures. Rom. 8.33—39. 2 Cor. 5. 14, and 8.9. Matt. 18.11, and 20.28. Titus 2.14.

No other motive than the actual and certain salvation of men, is sufficient to account for the stupendous humiliation and sufferings of Christ. No other is taught in the prophets, no other in the evangelists, no other in our Confession of Faith.

The purpose of our Saviour's *intercession* must be the same as that of his *death*. It is part of the same great work. If the object of his sufferings be indefinite, his intercession is indefinite; else the glorious harmony which shines in all his mediatorial work, is lost. Now it is said, John 16.42, that Christ is "always heard," that is, whatever he intercedes for, is granted. If it be agreed, that all are not saved, it follows that he does not ask for the salvation of all. If he intercedes for wicked men, that they should be spared, enjoy mercies, and finish a state of probation, he succeeds. But if he asks their eternal salvation, he is not "heard."

The Saviour himself expressly declares, that his intercession is not for all men's salvation. "I pray not for the world, but for them

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whom thou hast given me, for they are thine." "Neither pray I for these alone, but for them also who shall believe on me through their word." John 17.9,20.

If Christ died for all men, i. e. equally for the non-elect, as for the elect, then *why* for the non-elect? Not because they had been given to him, for he does not call them his. Not to give unto them eternal life, for he does not give it to them. Not from special love, for they derive no special benefit. If it be said, his motive in dying for them, was out of general regard, as creatures, and to procure them temporal blessings, &c., then the point is conceded, that he did not die for their eternal salvation.

2. *The vicariousness of the atonement.*

It is to be feared that the real vicariousness of the sacrifice of Christ, is a doctrine growing unfashionable. I will not, however, swell this discourse, by attempting a proof of it; nor do I believe that, as yet, this fundamental truth is about to be questioned by Baptists. I shall always regard a rejection of *the doctrine of substitution*, as a commencement of a wide departure from "the faith once delivered to the saints."

A cloud of texts might be adduced, which teach this vicariousness. Some of them will be found under succeeding heads. I quote only one passage, not so much for the ample proof it contains, as for its own beauty and sweetness. It is withal so appropriate, that my discourse could not be complete if it were omitted. It is that in Isaiah 53.4—11.

"Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities."

No point is more labored by Unitarian writers,* than that when Christ is said to have died *for* us, it means for our benefit, and not

* See Sykes on Redemption, Taylor's Ben Mordecai, Priestley's History of Corruptions.

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instead of us. This very point seems to constitute no small part of our controversy with the advocates of indefinite atonement.

There is, perhaps, some misunderstanding among ourselves on this subject. Some who argue against the possibility of transferring actual guilt or holiness, are erroneously thought inimical to the doctrine of Christ's substitution. Some, on the other hand, who cleave to the vicariousness of Christ's work, are considered as advocating an impossible system of imputation. I regard the imputation of sin to Christ, as in no wise making him a sinner, but that he was by such imputation *accounted* as a sinner, and bore the penalty of the law in the place of sinners. So, by the imputation of his righteousness, the sinner is accounted righteous, and therefore justified or acquitted from the penalty of the law. The merit of Christ still remains his own, and the guilt of the sinner, though pardoned, will be his own, and not Christ's. It is not even necessary that the sufferings of Christ should be the same in nature or degree as ours would have been. It is sufficient that it be *accepted* in place of our punishment.

The vicariousness of the atonement taken in any defensible sense, is wholly incompatible with the theory of its being general.

It is not possible to form even an imagination of Christ's dying in the room and stead of *sin*. It would be taking the place of an abstract term, and dying instead of that term! If the sinner is punished in his own person, he is punished for *all* his sins. The saved, are saved, not from a part of their sins, but from all. If, instead of bearing his own punishment, a surety be offered in the sinner's place, the guilt of all his sins must be imputed to that surety. If any remain for him to bear himself, he cannot be saved. The few that are left, will debar him from the skies.

Every argument which proves the necessity of any atonement at all, proves it must be such a one as will satisfy divine justice, and secure the acquittal of those for whom it is made. Divine justice requires satisfaction for all and every of the sins of those whom it acquits. Christ being a true and accepted *substitute*, bore all the penalty for his people. Thus it is said, Dan. 9.26, "Messiah shall be cut off, but not for himself." What he was cut off for is declared in the verses preceding, viz: to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness. Now if Christ was "cut off" for all men, as their true and proper substitute, then he atoned for the unpardonable sin, and final impenitence! He is as much a Redeemer, by this hypothesis, to those who are not redeemed, as to those who are!

The merit and sufficiency of Christ, had reference not only to the generation of his day, and thence to the end of the world, but to previous ages; so that through its efficacy, all those who had died in righteousness were saved. The theory of a universal atonement, therefore, includes the millions who had died in sin, and were then reserved in chains of darkness! It makes Christ to have performed for them the wonderful work of Mediator, though they were already lost, and could never obtain by it the least benefit! If it be allowed

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that he did not die in the room and stead of sinners already damned, our doctrine is affirmed—the atonement was definite.

The strict vicariousness of the atonement being admitted, it follows, either that Christ died in the stead of *all* men, or in the stead of *some* men. If instead of all men, then all are acquitted by the substitution.* If any are held to answer the penalty of their own sins, the atonement is not vicarious as to them: there is no proper substitution. So obvious is this argument, that it will generally be found that the thorough advocates of an indefinite atonement, deny that it was vicarious.

Owen's famous dilemma on this point, has never met a solid answer. He says, Christ died, either for all the sins of all men, or for some of the sins of all men, or for all the sins of some men. If for all the sins of all men, all will be saved. If for some of the sins of all men, none will be saved. If for all the sins of some men, some will be saved.

KNOWLEDGE OF THE SCRIPTURES.

Extract from Rev. Dr. Pressly's address to the students of the A. R. Synod of the West.

As a matter of first importance, see that you make yourselves perfectly familiar with the sacred scriptures. For a minister of the gospel to be ignorant of the ancient classics, is a serious inconvenience; to be but imperfectly acquainted with the sciences, is a great loss; but to be ignorant of the Bible, is a shame, as well as an unspeakable disadvantage. An intimate and thorough acquaintance with the word of God, will be necessary, both as a means of promoting your own growth in grace and advancement in holiness, whereby you may reach that elevated standard of piety at which you should aim; and also, as a qualification for instructing and comforting others.

While you are preparing for the work of ministering to the spiritual welfare of others, remember that the concerns of your own souls must not be neglected. Take care, lest, while you are providing an entertainment for the benefit of others, your own souls be left to starve. Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Let the word of God, then, be the aliment of your souls, and use it as daily food. "As new born babes, desire the sincere milk of the word, that ye may grow thereby." 1 Pet. 2.2. It is by the instrumentality of the truth as it is in Jesus, that the work of holiness is advanced in the soul. And hence, our Lord's prayer to the Father, in behalf of his disciples, is, "Sanctify them through thy truth, thy word is truth." Then, let the word of Christ dwell in you richly in all wisdom. Let your delight be in

* "Either the death of Christ was not a real and perfect satisfaction for sin, or if it was, then, upon every principle of reason and justice, all that sin must be actually forgiven and done away, which his death was a true and plenary satisfaction for. But on the supposition that his death was not absolute, it vanishes into no redemption at all. Go over, therefore, fairly and squarely, to the tenets of Socinus, or believe that Christ is the Lamb of God, who, indeed and in truth, taketh away the sin of the world."—[Pressly's Sermons.]

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the law of the Lord, and meditate upon it by day and by night, and then shall you be like unto the tree planted by the rivers of water, which bringeth forth fruit in its season, and whose leaf doth not wither. Take the word of God, as a light to your feet and a lamp unto your path. Lay up its exceeding great and precious promises, as a sacred deposit in your hearts, that under all the trials and perplexities and discouragements of life, you may draw upon them for support and consolation. And thus, while the spiritual health and vigor of your own souls will be promoted, you will be qualified, in due time, to speak a word in season to him that is weary, and to comfort others with the same consolations wherewith you have been comforted of God. For your own individual improvement, then, let a portion of the lively oracles be daily read. And in this exercise, let the critic be laid aside, and put on the humility and docility of the christian. While the word of God is in your hand, and his truth before your eye, regard him as speaking directly to you; and with meekness receive the ingrafted word, which is able to save your souls.

But further: that you may be duly qualified to preach the word, a familiar acquaintance with the sacred scriptures is indispensably requisite. In the commission given to his ambassadors, our Lord's direction is, "Go, teach all nations." And what are they to teach? They may not teach for doctrines the commandments of men, but must speak the things which become sound doctrine. "Teaching them to observe all things whatsoever I command you. What thing soever I command you, observe to do it; thou shalt not add thereto nor diminish from it." The minister of the gospel, then, is to teach nothing upon his own authority; is to derive his doctrines from no human system of philosophy; but must deduce all his instructions from the word of Christ. In all your theological inquiries, then, let your Bible be your chart and your compass. And, when you study the Bible for the purpose of investigating its doctrines, examine it in the original languages. As a church, we have declared our belief, that, "The Old Testament in Hebrew, and the New Testament in Greek, being immediately inspired by God, are therefore authentical; so as in all controversies of religion, the church is finally to appeal unto them." As teachers in this church, we are, therefore, under solemn obligations to make ourselves acquainted with these languages. And, while a display of learning in the pulpit should be studiously avoided, as pedantic and disgusting, you should never undertake to explain a portion of the sacred oracles, without having previously examined it in the language in which it was given by inspiration of God. By pursuing this course, you will often find, that a careful examination of scripture in the original language, will afford more satisfactory aid in the investigation of its meaning, than can be obtained from all the commentaries to which you may have access. Let me, then, impress upon your minds, the importance of making the Bible itself the great subject of your study. "Search the scriptures." Here we have communicated to us all things necessary to be known for God's glory and for man's happiness. And as ministers of the gospel, it will

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be our duty to declare the whole counsel of God, keeping back nothing that may be profitable to our fellow-men. To discharge this high obligation in a proper manner, it will be requisite that you be "mighty in the scriptures." You must first understand, that so you may be qualified to hold fast the faithful word, and be able, by sound doctrine, both to exhort and convince the gainsayers. If ever you would be able ministers of the new testament, and be honored as co-workers with God, in building up the spiritual temple, "preach the word." Unfold, in all their fulness and glory, the doctrines of the cross, and let all your discourses be seasoned and adorned with the language and sentiment of the word of God.

I am the more particular in calling your attention to the importance of the careful study of the scriptures, as necessary to qualify you for rightly dividing the word of truth, because something is beginning to make its appearance in the churches, which passes for preaching the gospel, but which, in fact, has little or no connexion with the gospel, properly so called. At the commencement of the service, for the sake of decency, a text is read from the sacred page, and then the Bible is closed; and this is about all we hear of it. Instead of preaching the word, and dispensing a portion to those who are hungry for the bread of life, the preacher entertains his audience with an account of things wonderful to be told, which happened far away, and then concludes with sending his hearers to perdition, because they will not be converted, or perhaps pronounces an eulogy on the benevolent operations of the day. If an opinion might be formed from the general character of that preaching, which is becoming quite too common, it would appear, that some who undertake to preach the gospel, are more familiar with the poets, and with the writers of romance, than with their Bibles, and spend more time in the perusal of religious newspapers and penny magazines, than in reading the word of God. For the honor of the ministry and for the interests of godliness, let none of us be found wandering away from the green pastures and the refreshing streams, which lie within the limits of divine revelation, to famish our own souls and the souls of those who hear us, in traversing these sandy deserts.

Cultivate the spirit and abound in the practice of prayer. It is here taken for granted, that you are in the habit of praying daily unto God; for, to suppose otherwise, would be virtually to suppose that you are not christians. My object here is not to convince you that prayer is a duty, but to impress your minds with the importance of abounding in this exercise, in preparing for the work of the ministry. It has already been remarked, that there are certain qualifications necessary to make you able ministers of the new testament, which must be received from above. To obtain these necessary gifts, prayer is the divinely appointed means. God will honor his own appointment, and those who, in the exercise of prayer and supplication, seek such things as are agreeable to his will, shall not seek in vain. Prayer has a most happy tendency to promote that humility of soul which is the ornament of the christian character. He who, in the exercise of

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prayer, maintains the most intimate fellowship with God, will be disposed to lie lowest in the dust of humility. And he who abaseth himself, shall be exalted in the divine favor. Prayer calls in the aid of Omnipotence, and what can it not accomplish? It has stayed the judgments of heaven, when just ready to descend upon a sinful people; has stopped the sun and moon in their course; has closed the windows of heaven, that the rain descended not upon the earth for the space of three years and six months. And the examples of Abraham, and Jacob, and Moses, and Joshua, and Daniel, are all upon record to teach us most impressively, that, "The effectual, fervent prayer of a righteous man availeth much." God is still the hearer of prayer. And if we come to him impressed with a sense of our own need and unworthiness, and look to him, in the exercise of faith, and humility, and dependence, we shall find that he giveth liberally and upbraideth not.

And if you would study the scriptures with advantage, you must examine them with a prayerful spirit. That you may understand the truth as it is in Jesus, the Holy Spirit must be your interpreter. It is his province to take of those things which are Christ's and show them unto us. Under his guidance, we shall be led into all truth. The Spirit searcheth all things, yea, the deep things of God. And they who enjoy the unction of this Holy One, know all things, and need not that any man should teach them. Whenever, therefore, you consult the sacred oracles, let your prayer to the Spirit of light and truth be, "Open thou mine eyes, that I may behold wondrous things out of thy law."

LIBERAL EDUCATION PROFITABLE.

Extract from an address delivered in the University of Georgia, by Rev. E. P. Pressly, Professor of Moral Philosophy and Belles-Lettres.

Many are at a loss to see of what practical use a liberal education can be, unless its possessor enter one of the learned professions. As the habits of our country now stand, the first question proposed to a father who sends his son to college is, what do you intend to make him? a lawyer, a doctor, or a clergyman? The question implies, that his education will be useless, unless he become a member of one or other of these professions. Indeed, an unwillingness to put his son into a profession, is assigned by some parents as a reason for neglecting his education.

That a liberal education is necessary to all who enter either of the professions, is a point becoming constantly more manifest to all classes of our citizens. But that a farmer, merchant, mechanic, or man of business, should spend his time in learning sciences, or expend his funds in education, is regarded bad policy and a losing investment. We by no means admit the rule, which computes the value of an education by the money expended in its acquisition. This is a sordid rule. Learning has immense advantages, besides the part it contributes to a livelihood. How shall we represent in dollars and

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cents, the mental satisfaction, the dignified independence of mind, the rich store of intellectual wealth, which science confers upon her genuine sons? Is there a scholar in this assembly, who would consent to fall back into the ranks of the illiterate, if by this sacrifice he could regain the principle and compound interest of all the money spent in his education? The exchange is impossible; but if it were possible, no genuine scholar would be found base enough to make it.

But suppose we estimate the value of a good education, as we do lands or other property, by the nett profit it may, by prudent management, be made to yield: and I believe no investment can be made of the same amount of capital, that will afford so high and so certain a per centage. A good education is worth more than it costs: *it is itself a fortune.* Perhaps some one may say: "yes, it is a fortune, *if one knows how to use it.*" And what are lands, lots, or goods, if their possessor be too lazy or too ignorant to employ them? Besides, I have already said, one essential part of a good education is, a knowledge of the *uses* to which learning may be applied. He is not half educated, who does not know what to do with his learning. I then repeat my proposition: a good education is itself a fortune; and I am willing to assume the responsibility of proving it, without taking the learned professions into the account. Indeed, many men realize very small profits from their profession, who, by their education, might have attained a respectable independence in some other way of life. They consent to live, or rather, breathe, in the rear of a profession, in which they never can be eminent, instead of occupying the front rank in some useful calling, no less respectable. The learned professions must shortly cease to be profitable to those who fall below mediocrity.

I take the broad ground, that our country affords the best market in the world for talents and scientific knowledge. And what constitutes a good market? First of all, *high prices.* In this particular, our country is generally supposed to be inferior to Europe. Our country is young, sparsely settled, and poor: we are thought to be wanting in taste for the fine arts; destitute of antiquities, libraries, &c.; our scholars have not leisure, are obliged to divide their attention, are dependent. I grant, that in Europe, the wealth and luxury of princes create a demand for some of the productions of genius, which we, in this republican country, do not yet need. And when genius is successful in Europe, it is too successful. A few fortunate individuals, who attract the favor of courts and noblemen, receive an accumulation of patronage, titles and flattery, far beyond what our plain habits would allow us to bestow. But while Europe boasts of the genius she has enriched, she should also call to mind how much genius she has starved. Our republican government never bestowed knighthood upon an Humphrey Davy, nor did she ever starve an Oliver Goldsmith. European patronage is profuse, but partial. If genius and talents range themselves on the side of power, they may obtain splendid success. But the best talents on the opposite side, and ordinary talents on all sides, have to contend with a mono-

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poly of patronage, at once discouraging and destructive. Not so in this country; talents conduct, if not to opulence, at least to independence. Talents command a *fair* price in the American market.

But a constant demand and a brisk sale are quite as important as high prices. Viewed in this light, our country opens a most flattering prospect to educated men. Is there a country in the world which demands so much talent in the administration of its affairs? Look first at the wants of civil life. We have one federal and twenty-four state governments, besides extensive territories, in which an indefinite number of states will yet be formed. We constantly employ one president and twenty-four governors. We have twenty-five cabinets, twenty-five legislatures, twenty-five benches of judges, and other officers, in the employment of the federal and state governments. This is not an accidental or temporary multiplication of civil offices; the frame of our government will continue to demand them all: our increasing population will increase the number, so long as our republic lasts. Besides we have adopted the principle of rotation in office; so that the thousands now employed in the management of our civil affairs, must, in a very short time, give place to others, whose education and talents qualify them to serve the public. Every man in the community, who is qualified to serve his country, may find an opportunity, some time in his life, to employ his knowledge and show his talents in the public service. Is there another country in the world, which opens so sure a market for talents? which employs so large an amount of knowledge in the management of its affairs?

Turn, secondly, to the department of education. In our country are sixty-one colleges; besides a number of law schools, medical colleges and theological seminaries. Each of these gives employment to a faculty of professors. Our country also abounds with classical schools, some of which are well supported and ably conducted. We ought to have a good primary school, perhaps on an average, for every three miles square, over our extensive country. And if a good system of primary schools could be generally introduced, a boundless field would open for educated men. There is no department of education, that demands, at this time, a more thorough reformation than the primary school system. In this part of the country it is shamefully neglected. Primary schools ought to be conducted by educated men. Until this is the case, they will neither deserve nor receive the respect of intelligent men; they will never answer the purpose for which they ought to be patronized. It is in vain that public funds are distributed in their support, so long as those who teach them are unqualified to do their duty. But the time will surely come, when educated men shall find it to be their interest to make a business of teaching primary schools. If so, the employment will become respectable, and talents will make for themselves a new, certain, and profitable market. But another demand for talents and scientific knowledge, distinct from both the preceding, comes from the department of internal improvements, arts, and manufactures. Observe

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what an extensive system of internal improvements, the enterprise of our country is about to put into operation. Rail-ways are being constructed, manufactures built in all sections of the states. All these enterprizes require a large portion of scientific skill. Scientific knowledge must be applied to the construction, improvement, and management of all these things. Indeed, the whole resources of our country can never be brought out, until agriculture, commerce, manufactures, internal improvements, mining, &c., shall all have been subjected to the control of scientific knowledge and educated talents. When I look at the extent of my country, its enterprize, its growing wealth, its inexhaustible resources, its free institutions, I am lost in astonishment at the miserable prejudice of that man who sees no occupation for talent, no employment for knowledge, no use in a liberal education, except in the learned professions. I would say to every parent who can by any means afford it, give your sons a liberal education, and do not think of their capacity to excel in the learned professions. It will be time enough to inquire into that matter after awhile. If they are well educated, they can very soon enter either of the professions for which they may be qualified and to which they may be inclined. But if they never study a profession, our country will give them honorable and profitable employment, in some of the ten thousand ways in which she calls cultivated talents to her service. If your sons are willing to be employed, and prepared to bring a cultivated mind and good heart into the service, I would insure business to them all. I repeat it, a good education is a fortune; no equally profitable investment of the same capital can be made: and he acts a worldly-wise part, who gives his son a liberal, a collegiate education, even if he can give him nothing else. Let the true nature of an education be understood; let its influence upon personal happiness, its power in procuring independence be known; and what will be the consequence? Why, it would become not an *extraordinary*, but an *ordinary* attainment. Our colleges would be filled, not with the rich, who seek education as an accomplishment, or a qualification for professions in which they never expect to labor; but by the industrious and economical, who would study for the sake of being wise, and improve their talents for the sake of being useful and independent.

TAVERNS vs. TEMPERANCE.

How strongly was my mind impressed with the truth, the solemn truth of the proverb that titles this paper, in the collissive jangling of certain villagers in our state. It was in the village of H——. I had long been intimate with the general habits and condition of its citizens. Not many years since, the temperance measures were successfully introduced among them, and the beneficial effects were almost instantaneous. Bar-rooms ceased to become the haunts of drunken and infuriated men, and merchants no more ushered the poisonous liquid into the adjacent neighborhood. Peace triumphed,

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for a time, with their most outlandish characters. Public days were spent without having our eyes, as usual, pained with the brutality of human beings towards themselves and one another. Those who usually returned, reeling to the bosoms of their afflicted wives and families, with a countenance distorted with the wildness of a demoniac rage, now were hailed at the entrance of their humble habitations, with every expression of conjugal affection and juvenile transport. But the truth is, things were only thus with such beings as had formerly been inured to habits of drunken dissipation, because the cruel perverter of their brains, their tempers, and their happiness, could not be obtained. Oh! what a blessing to human society, both civil and religious, if such had always been the case! But how gladly did every intemperate votary hail his *temperate drinking* friends in imprecating temperance associations, and planning schemes for obtaining the *delightful poison.* But peace was for awhile. The temperate drinker's prejudices were fast dissipating, and even hope struck a gleam athwart the mind of the drunkard himself. Was not this so far good? Certainly. Yet it could not last. Actuated by motives purely lucrative, and determined to gratify this sensual propensity of the natural man, even though it should be at the formidable expense of immortal souls, A. C. established a hall for the general accommodation of the travelling community, decorating the scene with all the alluring gaiety of a finely furnished bar, inviting the liberal patronage of an enlightened public. The change again was as instantaneous as the other. The first public day, on which I have visited the place since, I became an eye-witness to more brutality than I had seen for at least three years previous, in the same place. There were more profanities uttered, more eyes blackened, more wounds given and received, more families abused, more wives' and mothers' hearts grieved and broken, more scalding tears shed by disconsolate parents, companions, and children, in the evening and night of that day, than had disgraced the neighborhood within my recollection; and it is to be hoped that there were more fervent and supplicating prayers offered up to God, in behalf of the poor bacchanalians every where, praying "that the resistless temptation, inducing them to inevitable ruin, might never again be thrown in their way." All these were occasioned by a single bar-room! Reader, whether are temperance societies, or well furnished bar-rooms the greatest nuisance to society? Of two evils, choose the least. If the former is an evil, which some contend; and the latter, which all admit, choose the least. Do you prefer the influence of temperance societies, or the effects of ardent spirits?—*Rel. Examiner.* SALATHIEL.

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MISCELLANEOUS.

PAMPHLETS ON OUR TABLE.

We cannot pretend to read *attentively* all the papers and pamphlets of various descriptions, which the mails are continually bringing us. But we glance through them with sufficient care, to form some idea of their character and contents, and to make some estimate of their value to the great cause of religion, which our work is designed to advance. Among those which have accumulated on our hands, we notice, at present, the following:

Minutes of the Synod of the West. From these it appears that our brethren are acting with a good deal of energy and success in the "great valley." They send missionaries, establish preaching stations, each one of which is expected to become the nucleus of a large congregation, at no distant day. The synod comprises seven presbyteries, over fifty ministers and probationers, about twenty students of divinity. They think of appointing a new professor; begin to deliberate upon the obligation to enter on the work of foreign missions; are increasing their efforts for home missions, and are recommending the circulation of evangelical tracts. Synod passed some good resolutions, only not half vigorous enough, on the subject of temperance. We are sorry our brethren find so much difficulty on this subject. Rev. J. R. Kerr, of Pittsburg, was appointed to attend the next meeting of our synod, as a delegate from the Synod of the West.

The Religious Examiner, Vol. 7, No. 12. This finishes the work. Brother Findley has been long in the editorial chair, and has had his share of those asperities which fall to the lot of most of us in the same line. We are sorry he discontinues his work. But yet, we cannot but congratulate him on his release from the labors and vexations which are inseparable from it. Surely the Associate Reformed people in the west ought to have more than one paper. Numerous and increasing as they are, they ought to have several, and to support them well.

The Calumet. This is a periodical published monthly in New-York and Boston, under the direction of the American Peace Society. The number before us, contains, among other articles, an inte-

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resting sketch of the life of the Hon. Thomas H. Grimke, a man of singular excellence for his high literary and legal attainments, and for his zealous endeavors to glorify God and to improve the condition of men. The object of the society, whose cause this periodical advocates, is one which every christian must approve, viz: the promotion of peace, and the total and final abolishment of bloodshed and war. Communications to be addressed to L. D. Dewey, 20 Wall-street, N. York.

Dr. J. L. Wilson's two pamphlets. These have been sent to us by a friend in Cincinnati. We are glad to find that Dr. Wilson is still so active and prompt to act, while there is so much in the General Assembly that requires the work of a reformer. These pamphlets are well worth the perusal by every Presbyterian. Both are calculated to show how formidable are the evils that prevail in the General Assembly church, and how numerous the dangers that threaten it.

The Moral Reformer and Teacher on the human constitution. A neat, little monthly pamphlet, this is, which seems designed to advocate a variety of good things; for example, temperance in regard to food and drink; the disuse of tobacco; a more healthful and humane fashion of dressing; the formation of habits of activity in children, &c., &c. Published in Boston. W. A. Alcott, editor.

Report of the Prison Discipline Society. The ninth annual report. One of the most interesting pamphlets we have seen in a long time. The philanthropist must commend this society for its good designs, and congratulate it for the degree of success which has attended its efforts. Among its objects of general interest, are the following: improvements in the construction of prisons; improvement of the condition of prisoners, as to temperance, employment, and cleanliness; the moral and religious instruction of the prisoners; the abolition of imprisonment for debt; the proper and humane care of lunatics, &c. This report gives much definite and well authenticated information as to the connexion between intemperance and crime; the number of criminals in the country; the number of families rendered wretched by their connexion with them, and the miserable and shameful condition of most of the prisons in the land.

The Juvenile Missionary Intelligencer, Vol. 1, *No.* 1. A small periodical, in accordance with its title. Published by the Missionary Association in the Reformed Presbyterian Church, Philadelphia.

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CORRECTION.

To the Editor of the Christian Magazine.

Sir: I have received a communication from the proprietor of the Religious Monitor, in which he objects to the following statement, made by me, and which appears in page 26, of the fourth volume of your Magazine, viz: "He then said he would fulfil his promise, and publish it, whatever might be the result." The proprietor of the Monitor affirms that he said, "If I believed the expressions in Dr. Bullions' tract, which had been condemned by the reviewer, were true, I would publish your paper, whatever might be the result," or words to that effect.

As I would be extremely sorry to do the proprietor of the Monitor any injustice, and as there was no third person present when the conversation took place, I cannot think of imputing to him any words which he does not fully admit. In order, therefore, to remove, as far as possible, all ground of complaint, I have thought it just and proper to withdraw the above statement, formerly made by me; which I hereby do in the fullest manner. I do this in the hope that any impression, that may have been made by it to the disadvantage of the proprietor of the Monitor, may be entirely removed; as it obviously ought to be by this correction. I am, &c.

Feb. 7, 1835. A.

To the Editor of the Christian Magazine.

It has been a subject of serious reflection with me, why it is, that in some of the congregations connected with the Associate Reformed Church, in the public exercises of the sanctuary, so little interest is seemingly taken in the delightful and soul-stirring exercise of singing the praises of the Most High. What is better calculated to draw forth the holiest emotions' of the soul, than uniting "to swell high our tuneful notes of praise?"

I admire the simple forms of worship observed in the Associate Reformed churches, and, especially that of leading by a chorister, in preference to a choir, to the exclusion of the congregation generally; yet it is painful to witness a congregation sitting almost mute, while the chorister, with but a feeble assistance, has to brace himself for the full performance of the subject to be sung. It may be that he is well compensated; even allowing that he is, I envy not his labors.

In the foregoing remarks I mean to give offence to none: where they apply, I hope some *good* will result. As the churches have lately been furnished with a cheap, uniform, and well adapted collection of tunes, in the Sacred Harmony, it is to be hoped that, at least, the *youth* of the church, will avail themselves of every opportunity that occurs, for improvement in the science of music. That the Associate Reformed Church may yet shine forth in gospel simplicity, pure from all the dazzling helps of theatrical embellishment, and sing harmoniously the sweet songs of Zion, with "loud noise skilfully," is the desire of A SUBSCRIBER.

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THE OVERTHROW OF SODOM.

The sun rose in splendor, and Jordan's blue stream,
In playfulness dimpled and glanced to the beam;
The sun rose in splendor, and Sodom's green plain
Seem'd Eden, restored to the fallen again.

He rose, and in triumph marched gallantly on,
When, ah! in a moment his glory was gone;
The shadow of death o'er the heaven was flung,
And the roar of the storm to its boundaries rung.

Dark sulphur, exhaled from the bosom of hell,
In a deluge of flame on the fair landscape fell;
And while, in hot torrents, it dashed on the vale,
The yell of the dying rose high on the gale.

Then wild was the laughter that burst in the air,
And mock'd the long howl of expiring despair;
And wild was the chorus of triumph that broke
From the spirits that revell'd amid the blue smoke.

But the voice of the Highest rose louder than all;
The stoutest of hearts, might that voice then appal:
He spoke: and his thunder the demons knew well,
And scoured, with the lightning, to nethermost hell.

Again, in a moment, the tempest was hush'd,
And the sun, from his hiding, with violence rush'd;
And lavish'd his smiles on the land as before,
But his smiles shall be welcomed by Sodom no more!

She is sunk to the pit with her sins on her head,
And her place is usurp'd by the lake of the dead;
On whose dark, floating mirror, man's race unto race
The award of the wicked with trembling shall trace.

White Lake, Dec. 23, 1834. J. M.

ADDRESS TO A MISSIONARY DEPARTING.

Onward and onward, with spirit undaunted,
Soldier of Christ! with thy sword in thy hand,
Go, where the banners of Satan have flaunted,
Casting the shadow of death o'er the land.

There, in its stead, let the standard of Zion,
Broad to the breeze by thy hand be unfurled,
Gleaming with hope for the lost to rely on,
Glory of Israel, light of the world!

True to the death, never shrink from thy station,
Still to thy labors the palm-wreath be given;
And, in thy triumph, the heirs of salvation
Will circle the chariot that wheels thee to heaven.

White Lake, Jan. 7, 1835. J. M.

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CHRISTIAN MAGAZINE.

Vol. IV. APRIL, 1835. No. 4.

RELIGIOUS COMMUNICATIONS.

For the Christian Magazine.

A brief Memoir of the Rev. Samuel Tomb, the substance of an Address, delivered at his funeral, March, 1832, *by* A. PROUDFIT.

MR. DAVID TOMB, the father of the subject of the following Memoir, was among the original founders of the Associate Reformed Church in Salem. Exhausted with oppression, civil and ecclesiastical, in the old world, he and his associates left the land of their fathers, in the summer of 1764,* and under the pavilion of the "Redeeming Angel," and the watchful supervision of their ever to berevered pastor, Dr. Clark, found an asylum in this desert. The erection of the family altar, with their offering of thanksgiving to Him who had preserved them on "the mountain wave of the Atlantic" and led them in safety by the "pillar of cloud and of fire," to their destination, was probably among the first services performed by these pilgrims, after pitching their tents. Then, for the first time, the Lamb of salvation began to shed its radiance over this dark corner of the earth, and the melody of praise was heard in these forests, where the terrific "war-hoop" of the savage had been resounding for ages unknown. There is scarcely a more convincing proof of a superintending providence controling the destinies of our world, than the adaptation of instruments for the execution of purposes assigned them; and rarely has an assemblage of men been better fitted for marching foremost in any arduous enterprize, than the first settlers of Salem. Inured, from their youth, to privation and hardship; constrained, by the iron rod of persecution, to seek in religion those supports, of which the intolerance of tyrants could not deprive them; led, by frequent collisions with arbitrary civil powers in the land of their nativity, to investigate their natural rights, they were a generation eminently qualified for encountering the horrors of the wilderness, and it might be expected, that, under the cultivating hand of such pioneers, the desert, physically and morally, would soon rejoice and "blossom as the rose." In whatever attitude we view them; whether we contemplate their na-

*A portion of this colony emigrated in the years 1763–3, and others in '65; but the principal embarked with Dr. Clark, in 1764.

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tive vigor of intellect; their steadiness of purpose; their purity of moral character; their attainments in divine knowledge; their inflexible adherence "to the faith once delivered to the saints;" or their uniform attendance upon all the ordinances of religion; they stand before us as men of no ordinary stature in the christian church, and their names are yet embalmed in the affections of a grateful posterity. "Each was himself a host:" their armor, through frequent occupancy, was always bright; every part of it was kept in its proper place, and ready for immediate service. I never think of them, nor can I write of them, without the most profound veneration for their virtues as citizens, and their zeal, and self-denial, and steadfastness as christians. Their "hoary heads were indeed their crown of glory, being found in the paths of righteousness;" and at the approach of the hour of public worship on the Lord's day, each occupying his seat in the sanctuary, in the circle of his family, could appropriate the language of Cornelius: "We are all here present before God, to hear all things that are commanded thee of God:" neither inconvenience of travelling, nor the infirmities of age, nor a slight indisposition of body, was deemed a sufficient apology for absence from the devotions of the temple. The last member* of the old session was "gathered to his fathers," in August, 1819, and there is no presumption in believing that, with their successive pastors, they are all now around the throne, mingling sweet fellowship with each other, and with the "general assembly and church of the first-born." It was my privilege to be associated with them in the early exercise of my ministry, and I have often regarded it as a distinguishing mark of the divine favor, that they were spared to "a good old age," aiding us by their prayers, and counsels, and example. May the mantle of these Elijahs fall upon their Elishas, and "instead of the fathers," may their offspring be sanctified from generation to generation, to follow them as "they followed Christ," in the cultivation of all that is "lovely and of good report."

Mr. David Tomb, at an early period after the organization of the church, was elected a ruling elder, and in that capacity continued to officiate with exemplary fidelity, during the ministry of Dr. Clark, and of his successor, the Rev. James Proudfit. Samuel, the subject of this memoir, was his fourth son, and his mind, as it began to unfold even in childhood, gave indications of powers above the ordinary grade; he was, therefore, early designed for the ministry, by his godly parents, hoping that the head of the church, in due season, would affix his seal of approbation, by the hallowing influences of his Spirit; and, in this respect, their prayers were answered and their hopes happily realized. In relation to his first religious impressions, there is no particular account until he states in his narative, "that in the sixteenth year of his age, he devoted himself to the Lord in a public profession of his faith, and united with the church under the pastoral care of the Rev. James Proudfit," whose name he always mentioned with the liveliest emotions of esteem and affection. After prosecuting

* Mr. William McFarland.

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the study of languages for some time, with Mr. Watson, an accomplished scholar from Scotland, and the first who opened a school for classical learning in this section of the new world, he was sent to a celebrated institution in New-Jersey, superintended by Dr. Wilson, whose "praise is in the American churches." Having pursued his studies in that academy for some years, with great avidity and success, he returned to Salem about the year 1787, and commenced his theological course under the direction of his former pastor, Mr. Proudfit; and in March, 1789, was licensed to preach the gospel of reconciliation, by the Associate Reformed Presbytery of New-York.

Mr. Tomb was indebted to his Creator for a mind natively strong, acute, and comprehensive. The foundation was laid sufficiently deep, and broad, and solid, to sustain a superstructure of any dimensions which the hand of industry, under the divine blessing, might afterwards rear upon it. He always appeared to seize with the grasp of a Hercules, every subject in theology presented to his consideration, tracing it in its various relations and results; and his mind, naturally strong, was highly cultivated by reading and reflection, and conversation, and in no inconsiderable degree, by an attentive observation of men and things. He was profoundly skilled in the science of human nature, and therefore was rarely incorrect in his discrimination of characters. With all these advantages, natural and acquired, and apparently consecrated by an unction of the divine Spirit, his first appearance in the pulpit was unusually auspicious. By his lucid illustration of the great doctrines of religion, and the clear exhibition of Jesus, in the riches and freedom of his salvation, he at once attracted the attention and commanded the confidence of the friends of evangelical truth, wherever his ministry was enjoyed. Invitations to settle, as their spiritual overseer, were therefore given him by the churches in Hebron, in Argyle and Cambridge; but declining these repeated calls, he connected himself, about the year 1796, with the presbytery of Londonderry, in New-Hampshire, and became the pastor of a church in New-Market of that state. Having resigned this charge, after laboring in it for several years, he settled in New-Berry, Massachusetts. There he continued in the exercise of his ministry until 1806, when he was called to Salem, to a Presbyterian church in connexion with the General Assembly, and was installed their pastor in February 19th of the same year.

Mr. Tomb excelled principally in the pulpit; his discourses were usually well digested, and fully of the didactic character, more calculated to convince than to persuade; more adapted to pour upon the understanding the light of celestial truth, than, by any powerful, impassioned appeals, to move and melt the hearts of his audience. He may rather be compared to Paul, making his hearers "to tremble by reasoning, of righteousness, and temperance, and judgment to come," than to Barnabas, "a son of consolation," buoying up the spiritual pilgrim under the burden of his cross, with those "joys unspeakable and full of glory," which the promises impart.

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Few men were more capable of defining, with precision, the line of distinction between the law which, as a "minister of wrath," binds the sinner over to the curse, and the gospel which exhibits to the wounded conscience the healing balm, and the physician to administer it. Although he labored in this charge with much talent and fidelity, unfolding the doctrines and enforcing the duties of christianity, yet his ministry was not attended with any extraordinary success, until the year 1824, when the Lord, in the riches of his grace, visited the churches in this town with an abundant effusion of his Spirit. During the summer and autumn of that season, he received large accessions to his communion, many of whom, I trust, will be gems in his own crown, and in his master's crown, through eternal ages. During the year 1831, "the heritage of the Lord of hosts," under his immediate care, was again refreshed by a liberal shower of divine influence, when many trees which had stood barren, presented their blossoms and fruits. From that time, probably owing in part to the increased pressure of public duty, but more particularly owing to his advanced age, and the inroads of disease upon a tabernacle which had been long tottering, the strength of Mr. Tomb rapidly declined, until the 29th day of the present month, when, in the 66th year of his age, and the 43d of his ministry, death gave him an honorable discharge from his services and sufferings, and introduced him to "the joys of his Lord."

It is often remarked of those who attain to any considerable degree of distinction in the world, that the vehemence of their animal temperament bears a striking proportion to the dimensions of their minds. Strong intellects are frequently accompanied with strong and impetuous passions. Grace deposited in minds of this mould, has more ample room for exercise; for the exertion of its benign and meliorating influence in softening the asperity of the natural temper; its reality and power appear more conspicuous in carrying on a successful warfare, and ultimately obtaining an entire ascendency over any opposition which is made by the occasional ebullitions of nature. No apostle of the Lamb evinced a zeal more inextinguishable than Peter; none was more firm in his attachment to his master; none was more ready to serve him, or suffer, or even die for him; none of the twelve was more honored for "preaching the gospel with the Holy Ghost sent down from heaven," and yet none had to contend with a natural temper more untoward or uncontrolable.

Bunyan, of most precious memory in all the churches; Calvin and Knox, the distinguished reformers of France and Scotland, were characterized by this constitutional vehemence and impetuousity; and perhaps Mr. Tomb cannot be considered as an exception from this general law of our nature. But as he advanced towards the termination of his course, this natural characteristic was no longer perceptible. The features of the man were completely softened down and blended in the graces and excellences of the christian. The evening of his day was calm, serene, and may be compared to the sun, which,

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as he approaches his western limit, and in going down, often exhibits a spectacle more sublime and commanding than even when he is blazing forth in his meridian splendor.

Probably in no instance does our divine religion suffer more reproach and real injury, from the imperfections of its professors, than from those "envyings and strifes" which often appear in the spiritual household. This "root of bitterness" very early appeared in the family of Adam, and through its fell influence, brother was armed with the implements of murder against brother. This unhallowed leaven diffused its baneful influence among the disciples and apostles of our Lord, exciting unholy emulations, some desiring to sit next to him, "on his right hand, and others on his left, in his kingdom," to the bitter resentment and indignation of their associates. Through its alienating power, Paul and Barnabas, "men full of the Holy Ghost and of faith," even when sent forth on a mission of love to the churches, which they had planted, disagreed and separated, perhaps never to meet again in time. It is really a matter of astonishment, no less than of humiliation and grief, that although the followers of Jesus sustain to each other a relation intimate and indissoluble, although they are redeemed by the same blood, sanctified and sealed by the same Spirit, adorned with the same robe, adopted into the same family, and heirs of the same incorruptible inheritance, yet they are so prone to "fall out by the way," imbittering their social enjoyments, and enfeebling their exertions in the cause of their common Lord. Ah! what a halo of glory might we throw around the christian character, attracting the eyes of every spectator, and overpowering the prejudices of all opposers; how much might we encourage the hearts of each other, and soothe those sorrows which must be expected in this world of vanity and woe, "by walking together in love; keeping the unity of the spirit in the bond of peace;" and with the mantle of charity covering the real or fancied imperfections of each other? How may our faces be mantled with shame; how are we called to "lay our hands on our mouths, and our mouths in the dust," at the remembrance of all those jealousies and feuds, which, in successive ages, have agitated and rended the christian church? It is especially to be deplored, that contentions should exist among the ministers of Jesus, who are like officers in the spiritual camp, and ought to animate the soldiery to the holy warfare, by every expression of mutual confidence, and the most cordial co-operation. Surely, if Paul and Barnabas had now a tear to shed, their "eyes must become a fountain of tears," at the recollection of the melancholy moment when their "contentions became so sharp that they departed asunder." But the dissensions even of apostles are no apology for the indulgence of a spirit of intolerance among us; they are recorded like the disorders of Lot, or Noah, or David, not for our imitation, but for our admonition; they are erected like beacons, warning us to beware of the same rock. How many are now walking, in delightful harmony, the streets of the celestial city, or sitting together on the same throne with the Mediator, who once looked at each other

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with the eye of sullen suspicion, and refused to sit at the same sacramental board, or even to worship within the same walls? It must be acknowledged to our shame, that this want of mutual forbearance was occasionally too obvious between Mr. Tomb and myself, when occupied as fellow-laborers in "this garden of the Lord." But every feeling of animosity was sacrificed, I trust, on the altar of christian love, long before death made the painful and final separation. Our fellowship, it is known to all, became more familiar, and our co-operation more cordial, during the concluding part of his ministry. I recollect that, early in January last, he made me a fraternal call; the morning is memorable now, and perhaps may be memorable forever; and in our conversation relative to the years which were past, and our prospects about the future, it was mutually agreed, that if either had directly or indirectly wounded the feelings of the other, all was now to be forgotten. All "envyings or emulations" were then merged in the element of love to our dear Redeemer, and to each other. About three weeks previous to his decease, I visited him, on the evening of the Lord's day, in company with Mr. B., an elder of my church, and rarely in my life have I witnessed an occasion more impressive and melting. Although his body was emaciated to a mere skeleton, his mind retained the full vigor of its manhood; he indulged himself freely in conversation, respecting the riches of redeeming grace, and "the glory to be revealed;" and after pouring out our hearts in supplication before the mercy seat, when I arose to retire, he thanked me affectionately for the visit, saying with strong emotions: "Brother Proudfit, you and I have lived too much strangers to each other, but I trust that there is now mutual forgiveness." These facts are mentioned without the least intention of throwing a shade over the memory of the dead; they are rather recorded for my own admonition, and for the admonition of all who survive in the ministry of reconciliation. Did we only conduct to each other, in our ordinary intercourse through life, under apprehensions of that awful hour when we must deliver in the "account of our stewardship," and stand for our final trial before the Son of man, how different would be our deportment? With what tenderness would we regard not only the reputation, but the feelings of each other? Many little intrigues, and selfish, sinister manœuvérings, which now appear insignificant as "mole hills," will then assume the formidable aspect of mountains, and disturb the repose of the soul in the hour of dissolution.

Mr. Tomb's colloquial powers were of the superior order; he abounded in anecdote, which rendered his society at all times interesting, and to the close of his life, he delighted much in the fellowship and conversation of his christian friends. He was strictly a disciple of the "old school;" indeed he was "rocked in the cradle" of the primitive faith;" the "atmosphere in which he breathed" from his birth, was the "form of sound words," contained in the Westminster Confession and Catechisms, larger and shorter, with their illustrations by Fisher and the Erskines. To this system of evangelic

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truth, our ruin by the apostacy of Adam, our federal head; regeneration exclusively by the efficiency of the divine Spirit; and our acceptance with the Father, through the imputed righteousness of the Son, as our surety, his attachment continued unshaken through life, calling it the "Bible divinity," the "scriptural theology," which was taught by apostles and prophets, and our master himself, the great "minister of the sanctuary." At my last interview with him, just as we were parting for time, he mentioned, with great solemnity and strong feelings, "I leave this as my dying testimony, that I have no ability of my own to perform any thing spiritually good, without the especial influences of the divine Spirit. I can do nothing; I depend on sovereign, unmerited mercy, through Jesus Christ, for eternal life." These cardinal doctrines of the cross, constituted the theme of his public administrations, while he was capable of appearing in the pulpit; by these, "his inward man" was sustained under the pressure of a body sinking and crumbling beneath the weight of complicated maladies, and clad in this panoply, "the helmet of salvation, the shield of faith, the breastplate of righteousness, and the sword of the Spirit," he met without dismay the assault of the "last enemy, and overcame by the blood of the Lamb and by the word of his testimony."

"Be thou faithful unto death, and I will give thee a crown of life. To him that overcometh, will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father on his throne. Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city."

THE CHRISTIAN'S HIGH CALLING.

[Continued from page 68.]

The *outward* call or invitation of the gospel, is addressed to all men: for, "many are called, but few are chosen." The gospel is *glad tidings to all people.* God has withdrawn the veil and disclosed the invisible and the future. "Life and immortality are brought to light by the gospel." Divine truth is adapted to man's rational nature and addressed to all his powers and faculties. Now wisdom calls in the streets, in the places of concourse, in every way that can raise the sleeping faculties of man. Threatenings, invitations, promises, combine in placing before the mind eternal things, to enlighten the understanding, and persuade the will to choose and pursue the most excellent objects. Ministers of religion are commissioned to "go into all the world, and preach the gospel to every creature." The apostles preached to the greatest sinners the gospel of peace, when they said: "Repent and be baptized—for the promise is to you." "Repent and be converted, that your sins may be blotted out." At Ephesus, Paul "testified repentance toward God, and faith toward the Lord Jesus Christ;" and, to the idolators at Athens: "God now

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commandeth all men every where to repent." Christ came "to seek and to save that which was lost, to call sinners to repentance, to proclaim liberty to the captives, and the opening of the prisons to them that are bound." His language is, "Come unto me, all ye that labor: Ho, every one that thirsteth: Unto you, O! men, I call: Hearken unto me, ye stout-hearted: Turn ye to the strong-hold: Turn ye at my reproof: God so loved the world," &c. This is a faithful saying.

The gospel is adapted to all, addressed to all, and necessary to all alike. All are bound to receive it, "for this is the command of God, that ye should believe in him whom he hath sent." "He that believeth shall be saved, he that believeth not shall be damned." But,

The *inward* call consists in the effectual operation of the Holy Ghost, by whom sinners are brought into the fellowship of God, in Christ. It ought to be no matter of debate, among christians, whether this is effected by *persuasion* or *divine power*, by *human* or *divine* agency. As in the first creation, so in the new creation, *all things are of God.* "God is faithful, by whom ye were called into the fellowship of his son, Jesus Christ our Lord." The *external* call may thus be distinguished from the *internal:* the one is common, the other special; the one by the word administered externally to all, the other by the word applied to the soul by the powerful, renewing influence of the Holy Spirit. Many who hear the gospel disobey it. "He sent fourth his servants to call them that were bidden; but they would not come." Matt. 22.3. Their affections were pre-occupied with the world. So would it be in all cases, were it not the purpose of God, to call some effectually, to receive the promise of eternal inheritance: His counsel *shall* stand: "The people *shall* be willing, in the day of his power: All that the Father giveth to me, *shall* come to me." Such absolute promises secure infallible results; for on these the whole plan of grace, with all its invitations and promises, is built. "The foundation of the Lord standeth sure, having this seal, The Lord knoweth them that are his." God, in his great and free mercy, and by his irresistible and invincible power, changes the heart and turns the sinner to himself. He thus gives real existence to what before had no being. "God quickeneth the dead, and calleth those things that be not, as though they were." Rom. 4.17.

In the first creation, he called things into existence, when there were no pre-existent materials: "He said, let there be light, and there was light." Here the act and the words describing it, possess the sublimity peculiar to the divine majesty. How insane must that creature be, who imagines *he* can perform an act like this? But those who arrogate to themselves, the glory of renewing their own hearts, or the hearts of others, assume divine supremacy, in a work still more glorious and sublime. To bring sinners "out of darkness into light, from the power of Satan unto God," to destroy their enmity and shed abroad the love of God in their hearts, is the effect of the "exceeding greatness of God's power, and the exceeding riches of his grace." "God, who commanded the light to shine out of darkness, hath shined

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in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ." When, in the time of love, he says: "Awake, thou that sleepest, and arise from the dead," his power and grace render them willing: while he proposes the gospel for their acceptance, he enlightens "the eyes of their understanding, that they may know what is the hope of their calling." He opens their "hearts, that they may attend to the things that are spoken;" and inclines them to "receive the word, with all readiness of mind. He circumcises their hearts, that they may love him with all their hearts; puts his fear in their hearts and causes them to walk in his statutes. He draws them, and they run after him; (Song, 1.4.) Turns them, and they are turned;" Jer. 31.18. "Delivers them from the power of darkness, and translates them into the kingdom of his dear Son, (Col. 1.13,) according to the working of his mighty power," (the energy of the power of his might.) He, in one word, "works in them, both to will and to do of his good pleasure."

This is the *high calling* of God, in Christ Jesus. God's people were chosen in Christ, and in him, as their head and representative, they are called from heaven by the God of glory, and called to the kingdom of heaven as the blessed end. The grace in which our calling originates is heavenly, flowing from the love of the Father, through the merits of Christ, by the renewing of the Holy Ghost. The gospel is to all who understand it, "the voice of him that speaketh from heaven." We have all, like ancient Israel, "perverted our way, and forgotten the Lord our God;" and the voice of divine law, is, "Return, ye backsliding children, and I will heal your backsliding." Those who frame their doings to return, will answer, "Behold we come unto thee, for thou art the Lord our God." Jer. 3.22.

Cordial compliance with the call of God, implies acquiescence in the end and design of the call. If we were called to heavenly glory, without any reference to the preparation for it, all would consent to the ulterior object, when they had exhausted a useless life of sin. But we are called to worship and obey God. "When thou saidst, Seek ye my face, my heart said unto thee, Thy face, Lord! will I seek." "Lord, what wilt thou have me to do." We are called to holiness, called to be saints; and this love and grace constrain us to "be holy, in all manner of conversation;" and, "to walk worthy of the vocation wherewith we are called." A holy nature is bestowed, for, "we are made partakers of the divine nature," or image. We are begotten, again, to a lively hope, and "every one that hath this hope in him, purifieth himself, even as he (Christ) is pure." How affecting, to all right-hearted men, is the fact that, "the God of all grace hath called us to his eternal glory, by Jesus Christ." 1 Pet. 5.10. If this can be exceeded as a motive to holiness, it is only by the more full declaration of the same glorious truth, in 2 Thess. 2.13,14: "We are bound to give thanks for you, brethren, beloved of the Lord, because God hath, from the beginning, chosen you to salvation, through sanctification of the spirit and belief of the truth; whereunto he called

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you by our gospel, to the obtaining of the glory of our Lord Jesus Christ."

The glory of our Lord Jesus Christ: "O, what a scale of miracles is here." God *so* loved the world, that he *gave* his *only begotten Son*, for his *enemies*, that they might be pardoned, and saved, and raised to glory—*the glory of Christ!* "When he shall appear, we shall be like him, for we shall see him as he is." "Every one that hath this hope in him, purifieth himself, even as He is pure." "Wherefore, holy brethren, partakers of the heavenly calling, consider the apostle and high priest of our profession, Christ Jesus." Consider him with reverence, and gratitude, and submission, for he hath "saved us, and called us with a holy calling," 2 Tim. 1.9.

[To be continued.]

REVIEWS AND CRITICISM.

REVIEW.

History of the Waldenses. By the Rev. Adam Blair, Ferry-Port-on-Craig, 2 vols. 8vo. Edinburgh, Adam Black.

There is a charm, to a pious ear, in the very title of this book. With the name Waldenses, we connect the idea of religious faithfulness and excellency—of a people who, when error and superstition, and profligacy and oppression, were pervading the church, rose superior to the enticements of power and pleasure on the one hand, and the terrors of persecution on the other, and maintained, in much purity, the doctrines and the practice of our holy faith. They were the depositaries of the truth, and they exemplified the spirit of godliness, when both its form and its power were lost in the rest of the professedly christian world. When we consider the state of the Church of Rome, in the many centuries that have been emphatically called the "dark ages," there is something interesting and sublime in the condition of a people at one time widely scattered abroad, and afterwards shut up in a narrow spot, but maintaining all along the intelligence, and purity, and inoffensiveness of genuine christianity.

Their heroism in contending for the truth is the more affecting, as the very mention of them suggests the idea of suffering for its sake. They were witnesses prophesying in sackcloth for many centuries, a people "troubled on every side, yet not distressed, perplexed but not in despair, persecuted but not forsaken, cast down but not destroyed." The sequestered and romantic vallies where they long suffered, were a wilderness, where the "woman clothed with the sun, and the moon un-

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der her feet, and upon her head a crown of twelve stars," found a refuge from the face of the dragon for many days. It is impossible for a christian not to venerate and love a people who maintained our religion in its scriptural purity, when the whole christian world beside had apostatized, and who, unknown at first to our protestant reformers, were found to have been all along maintaining the principles of the reformation.

Mr. Blair, then, we think, has been very happy in the selection of his subject. The credit of directing the attention of the present generation to this department of ecclesiastical history, is due to Mr. Jones, whom our author, however, charges with overlooking too much the writings of this extraordinary people, and occupying so much of his work with general church history, that he has not left adequate room for his proper subject. Of the book presented to us, with a view of supplying these defects, we shall now give some account, reserving our opinion of it to another part of our review.

This history is to be comprised in two volumes, one only of which, however, is yet printed, nor is this to be sold in the booksellers' shops before the other is completed. The author considers himself as entering upon his proper subject at the eleventh century; but to this there is an introduction of more than 150 pages. On the top of the pages this also is styled "History of the Waldenses," a title which may seem the less faulty, as the introduction is intended to show that the principles of this people were the same that were held by the primitive christian churches. He does not enter into a general church history, but confines himself, in a great measure, to an account of the churches in the north of Italy, and the south of France, which border upon the Alps, in the recesses of which the Waldenses found a refuge. Information about them is the more scanty, as their persecutors searched for their church-records with the greatest diligence, and destroyed them, that there might be no proof left of their antiquity, and of their having maintained the faith of the primitive church.

It is certain that the gospel was carried into Italy in the apostolic age, and our author states it as his opinion, "that the inhabitants of the vallies received their religion from the primitive Italian churches." In the second century, there were flourishing churches in the south of France, and Mr. Blair maintains that, in this and the other parts of the christian church, the same order and government were observed, which we believe to be scriptural. These churches shared in the persecution which fell so heavily upon their friends in other places, and among other instances which are mentioned, of the patience and composure with which the most inhuman tortures were endured, it is stated that,

"In the woman Blandina, Christ showed that those who are despised by men are honored by God. Her mistress, and all the other church members, trembled lest the poor servant should be inconstant in her answers; but Blandina was so replenished with heavenly grace, that the executioners, who, from morning till evening alternately, tormented her, ceased from weariness. They owned that they had no more punishments to inflict, and were overcome; that they marvelled she still breathed while

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her body was so dreadfully lacerated, and that no one species of her torments was sufficient to deprive her of life. Like a noble wrestler, she repeatedly confessed, 'I am a christian, neither have we committed any evil:' at eac henunciation she seemed recruited and refreshed."

While the church was suffering so severely from adversaries without, her internal purity and order were greatly injured from another direction.

"During the intervals of persecution," says our author, "ambition, laxity of discipline, and a variety of human additions to divine ordinances were, by 248, introduced into the church. This was specially observable in baptism, before which, the candidate tasted salt mixed with honey. He was then exorcised, to drive away malignant spirits, which, by the oriental doctrine, were supposed to be the cause of all evil. He was next anointed, then baptized and received the imposition of hands, which was followed by a second unction. He lastly returned home arrayed in white garments as a sign of innocence, and adorned with a crown as a token of victory over Satan. The individual was now believed to have received the Holy Ghost and remission of sins."

The fourth century was an important era to the church of Christ. About its commencement, she endured the last and severest of the ten persecutions from heathens, who flattered themselves that they had exterminated the christians. In a few years, however, christianity had prospered so much, that it became, under Constantine, the established religion of the Roman empire, an important change, which brought external peace to the church, but increased her danger, by laying her more open to the pernicious influence of worldly principles. The emperor increased the affluence and power of the clergy, and modelled the government of the church, to correspond in many things with that of the state. The bishops, secularized by this connexion, encouraged the heathen to make a christian profession, by allowing them to retain a number of their superstitious observances, and a multitude of the popish ceremonies have this dishonorable origin. These corruptions, and particularly the luxury and increased power of Sylvester, bishop of Rome, led the ancestors of the Albigenses, under the name of Leonists, to separate from the Italian churches, and retire to the vallies of the Alps, where probably they joined the descendants of those who had fled from heathen persecution.

During the two following centuries, the errors and superstitious observances of the Roman church increased, but our author shows, by a particular account of the opinions of many christian pastors, both to the north and south of the Alps, that they maintained a scriptural faith on the great tenets of our religion. So far were they from acknowledging the infallibility of the Roman pontiff, that about the termination of the sixth century, nine bishops in the north of Italy, formally refused to hold communion with him, and declared him openly to be an heretic.

In the next century, the title of Universal Bishop, which had been connected for some time with the see of Constantinople, was conferred, by the emperor, on the bishop of Rome, and every one who

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held the office, was sufficiently forward to assume all the power that the title implied. But a steady resistance was opposed to this arrogant ambition. After giving some account of sound principles, our author says, "Such was the doctrine taught in the orthodox churches of France during this period; and the evidence detailed in the former part of this section, shows that the churches of Lombardy persevered in purity of doctrine, and were completely independent of the Papal See; nay, they judged the sentences of the Pope, and when occasion offered, they pronounced him an heretic."

The converts from heathenism having, many of them, been accustomed to the influence of the Druids in civil affairs, were willing to recognize a similar power in the christian priesthood, and found men no ways averse to maintain this relic of heathenism. The bishop of Rome encouraged Pepin of France to usurp the throne of his master, and received from him, in return, considerable territorial possessions in Italy, which made him more formidable and mischievous, by adding the power of the sword to his spiritual influence. After a hard struggle, the use of images, in religious worship, was generally established, and many foolish observances added to the multitude of vain rites which had been previously observed, so that, in the eighth century, the man of sin made great progress towards his full stature. In many of the churches, however, a considerable measure of faithfulness, in adhering to primitive doctrine and good order, was maintained. "The churches of the valleys, at this period, were more pure than most of the churches in the vicinity, with all their laudable zeal against images; for even Voltaire, in his additions to general history, informs us that Alcuin himself, in one of his epistles, written about 790, complains that the doctrine of auricular confession was not then received in the churches of Languedoc and the Alps. The lamp of the gospel continued to burn, even when the darkness around became exceedingly dense. These valleys were like Goshen, and might well wear for their coat of arms, a torch and seven stars, with the motto, 'Light shines in darkness,' from which circumstance, doubtless, the principal valley, Lucerna, received its name."

In the ninth century, the doctrine of transubstantiation, or the change of the bread and wine in the Lord's Supper into the real body and blood of Christ, was added to all the absurdities which the church of Rome had embraced before. Still God raised up faithful witnesses to bear testimony against this multitude of dangerous departures from the truth. "But this opposition appeared especially in Lombardy, in which the vallies are situated. The bishops of Turin, Milan and Aquileia, refused the adoration of images, the cross, relics and saints. They persevered in the doctrine of the Holy Scriptures, openly rejected the papal usurpations, and not only remonstrated with the pope himself, but by their letter to the eastern patriarchs, complained to the churches of the east."

During the next hundred years, the mystery of iniquity wrought with great activity and success. The gross errors which had been introduced, were consolidated and diffused; and ignorance, superstition

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and immorality, increased greatly among the clergy. Still, there was determined opposition to these evils, not only by the churches in the vallies, but also by many in their neighborhood. So far was the supremacy of the pope from being universally acknowledged, that John XII. was deposed by a synod at Rome, supported by the emperor. In their libel, they say, "They have reported to us things so filthy concerning thee, that they might make play-actors ashamed. We shall specify to thee some of them in writing, for a day would not be sufficient to enumerate them all. Know then, therefore, that thou art accused of murder, of perjury, of sacrilege, and of incest, and that that accusation is not made by a few persons, but by all those of thy own order, and of political order, and even by two of thy own sisters, who still maintain a thing horrible to hear, that thou drankest strong wine for the love of the devil, that thou hast sought the succors of the idol Venus, and of demons." Matters were gradually growing into such a state, that it was evident the Waldenses could not long hold fellowship with the churches in their neighborhood, and that they were upon the commencement of that separation which our author considers as the proper season for entering upon his history.

In his introductory sketch, he brings forward a multitude of other events, which it is impossible to notice in so short an abridgement, and particularly, he gives, as he does also in the sequel of the volume, a minute detail of the sound or erroneous opinions of many of the most eminent of the opposers of the popish errors, with a view of showing the state of opinion at the different periods.

With the eleventh century, this history of the Waldenses properly begins; for though they had all along maintained the same principles, they had, previously to this, kept up fellowship with the churches around them. But they now found the churches in the north of Italy submitting to the opinions and the ascendancy of the Church of Rome, to such a degree, that they renounced communion with them and became a separate society. It is very satisfactorily proved, that their name, Waldenses, is not derived from Peter Waldo, who was not born till many years after they had received the appellation, but from the word which signifies vallies; so they had their name from the place of their habitation, as the Italians from Italy, and the Germans from Germany. By a change very common, the name of the people came to be applied to the principles which they held, and they who, in other countries, in opposition to the Romish delusion, embraced their opinions, were called Waldenses. In this large sense is the name used by our author, who gives us an account of the Waldenses in France, Italy, Germany, England and other places. They are often, however, mentioned under other appellations, taken either from the places which they inhabited, or some eminent teacher whom they followed.

Several years before the christians in the vallies had broken up communication with their neighbors to the north and the south, a body of believers, driven by persecution from Syria, had settled in the north

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of Italy, who were called Paulicians. This name had been assigned them by their leader, who, having obtained a copy of the New Testament, endeavored to form a church upon the model of the Apostle Paul, and, in honor of him, gave the designation to the members of the church. These christians are vindicated by our historian, and shown to have held the same principles in effect with the Waldenses, in whose privileges and sufferings they afterwards shared. About the same time, an honorable opposition was made to popery in the south of France, by the Berengarians, who received their name from an ecclesiastic of splendid abilities and great learning, who was led into a temporary disgraceful renunciation of his principles, from a defect in that fortitude which is so necessary in a time of persecution. The views of his followers accorded with those of the Waldenses, with whom accordingly they are classed.

It is highly desirable to have a distinct account of the religious principles of a society so eminent, which did and suffered so much in the cause of our divine Master; and such a number of their writings have been preserved, as fully gratifies this desire. We can afford a very small part only of the information furnished by Mr. Blair. The history contains an account of a Waldensian poem, called the "Noble Lesson," of so early a date as the year 1100, which contains a number of excellent doctrinal and practical truths. Of the same date, there is a valuable Catechism, in which the barba or pastor is considered as the examinator, and the child as answering. Upon these publications, our author makes this remark: "These statements in the Noble Lesson and Catechism, must convince the discerning reader that the church, which used such subordinate standards, had obtained correct views of the fundamental principles of the gospel, and must have been accustomed to accurate distinctions in doctrine. They kept the middle course between legality and licentiousness, and were evidently not infant churches."

In the exposition of the apostles' creed, they quote 1 John 5.7, in defence of the doctrine of the trinity, and defend all the doctrines contained in that summary, except what is said about Christ descending into hell, and the holy Catholic church. It is consoling to find the truth so fully and faithfully stated, at a time when the churches around them were sunk into such a deplorable state of ignorance, error, superstition, and immorality. Their ecclesiastical order did not exactly correspond with any with which we are acquainted at the present day. It had certainly little resemblance to modern episcopacy, and, though with some differences, is much more like Presbyterianism. They maintained the great principle respecting the people's right to choose their own office-bearers, and their obligation to support them, and the power of the rulers to exercise government over the whole church, and each particular congregation.

The Roman Catholics, however, have labored hard to prove that they were chargeable with many pernicious errors; and to prevent evidence of an opposite description, they destroyed all the writings

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which they could obtain of the Waldenses, and of others who favored them. In particular, they were anxious to prove that they held the principles of the Manicheans, a pestilent sect, who maintained the existence of two great principles, a good and a bad; that Moses was a magician, and received the law from the bad principle; that Christ had no human body, and did not really die; that it is unlawful to eat animal food, or even eggs and milk; and that marriage is altogether unlawful, and leads to destruction. From these extravagant tenets the Waldenses are successfully vindicated, though it is likely that the superstitious observances of the Church of Rome, led them at times to think and speak of baptism and other divine ordinances, in an unguarded manner.

About this time arose the famous Peter Waldo, a rich merchant of Lyons, a man of extraordinary endowments, and active religious zeal. "Regarding his conversion to Christ, historians remark," says our author, "that his first conviction of the necessity of seeking salvation, arose from a striking circumstance. He had supped one night with some of the more opulent citizens of Lyons, and before they separated, were engaged in some amusement. In the midst of their sport, one of the company profanely swore by God, and instantly fell on the floor a corpse. This astounding accident went to the heart of Waldo, and caused him henceforth to make the welfare of his soul his chief concern. He formed a holy and constant resolution to detach entirely his affections from the earth, to transplant them to heaven, and to pass the remainder of his life as a fellow-citizen of the saints and of the household of God, and to imitate the holy apostles."

While his wealth was devoted to the feeding of the poor and destitute, his time and talents were occupied in labors for the salvation of perishing souls. "At this era, the Church of Rome enjoined all men to believe, under pain of death, that in the host, the bread is transubstantiated into the body of Christ, as large as when he died on the cross. Men were to bow the knee, to beat the breast, and to worship it as God." In these perilous circumstances, Waldo devoted himself zealously and intrepidly to his new vocation, had the scriptures translated into the vulgar tongue and circulated; and, aided by a number of men like-minded with himself, preached the precious truths of the gospel, and exposed the abominable errors of the Church of Rome. His pious and exemplary life, which, even in that infamous age, his enemies scarcely dared to blame, gave influence to his other labors, so that multitudes, in Lyons and its vicinity, were brought to the knowledge of the truth. The archbishop of the place, alarmed at his progress, raised a persecution against him and his friends, which turned out to "the furtherance of the gospel;" for, when driven from that neighborhood, they preached the word with astonishing success in other provinces of France, and in some parts of the Netherlands. In this latter country the Waldensian principles seem to have given a name to a people afterwards called Walloons. From thence they carried their principles through various parts of Germany, and reached

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Bohemia, where they reformed the doctrine and the worship of the churches of Christ, and where Waldo seems to have finished his career long before the days of Jerome and Huss.

As the Waldenses were very numerous in the south of France, where they were often called Albigenses, and as these provinces bordered upon Spain, with which they were often politically connected, their tenets were carried into that country, and would there have had their usual success, had not the persecuting spirit, emanating from Rome, laid the friends of Christ under many restraints. Henry II., king of England, holding large possessions in France, in which the Waldenses were very numerous, and the missionary spirit being seldom separated from the spirit of genuine piety, a considerable number of them came over to our own island to diffuse the knowledge of the truth. The king was perhaps not much disposed to persecution, but being at this time embroiled with the powers at Rome, on account of the murder of the famous Thomas à Becket, and a command having been issued out by him who assumed the power of dictation to the kings of the earth to search out and punish heretics, he assembled a council at Oxford. There the pious strangers were tried and condemned to be beaten, and having been turned out almost naked to the inclemency of a British winter, they miserably perished, popery having so hardened the hearts of the inhabitants of the country that they obtained not the shelter which they needed.

To the south of the Alps the principles of this people were maintained with much ability by Arnold of Brescia. Even at Rome they made such progress that the influence of the pope was greatly endangered, till Adrian IV., the only Englishman who ever wore the papal crown, interdicted religious worship in the city for four months; and Arnold was banished by the superstition of the inhabitants.

But the chief residence of the friends of God, was in the vallies of the Alps, where their sequestered situations kept them in part out of the public view. By some of the neighboring princes they were favored from partiality to their principles, and by others upon grounds more honorable to them than to their protectors. Their attention, sobriety, and trust-worthiness, made them to be sought after by many among the rich, as confidential servants or nurses to their children, and when they could not leave their families, the children were sometimes entrusted to them in very uncomfortable mountainous residences. Self-interest in another way, often obtained for them protection from their lords. They could not find any beside to cultivate and pay rent for their property, in places where the ground was covered with snow seven or eight months of the year, or where it was so rocky that it was necessary to carry from a great distance not manure only, but soil also, in which to put their seeds and plants.

Our author commences his history of the thirteenth century, with a defence of the principles of the Waldenses of France, who have been most lamentably misrepresented and traduced by their popish adversaries. That in an age so dark, and in circumstances so unfavorable, there would be errors and superstitions among them, will be

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readily credited; but they are often confounded with heretics whose opinions they detested; and errors are ascribed to them, sometimes, perhaps, through ignorance, but more frequently from the influence of hatred. They had at this time several public disputations with the popish clergy, which seemed to have terminated, like other contests of the same kind, with a claim of victory by both sides, and little advantage to the interests of truth. In the midst of much opposition, both from argument and violence, they continued, however, still to increase with such rapidity, that their enemies thought it necessary to take more decisive measures for suppressing them. All along they had been suffering persecution, and numbers of them in different places had sealed their testimony with their blood. But now their great enemy at Rome stirred up against them a more regular and formidable array, with a view to their extermination. He wrote to the rulers of France, which was then divided into a number of small states, to assist in the destruction of the heretics. To all who should bear arms against the Albigenses for forty days under the banner of the cross, he promised a place in Paradise, with all the other privileges enjoyed by those who went to the crusades in the Holy Land, in which a great number of the powers of Europe had madly engaged. This home crusade seemed to many a much more easy way of gaining heaven than going upon a distant and dangerous warfare against the ferocious Saracens, so that against the saints of God in the south of France, there was soon collected a host of more than fifty thousand men. Their leader was the famed Simon de Montfort, Earl of Leicester, in England, an agent well fitted to execute the infernal plans formed at Rome. The persons against whom this mighty array was drawn out, were very numerous in the dominions of the count of Thoulouse. Though a papist himself, he was thought to favor his pious subjects too much, and, on this account, and because he was charged with having been accessory to the murder of an active agent in the persecution, he was subjected to the degradation of being stripped almost naked, scourged by one of the pope's legates, and made to swear over the Lord's body and relics to wage irreconcilable war against the Albigenses.

His nephew, who held some neighboring territories, boldly resolved to defend his pious subjects, though he had not imbibed their principles, and calculated upon defending two strongly fortified towns, to which many of his subjects had fled. His enemies, after destroying some other places, and casting the inhabitants, men, women and children, into the flames, took one of these towns, and destroyed the inhabitants, to the amount of twenty-three thousand, the Roman Catholics obtaining as little mercy as those against whom the inhuman warfare was raised. The success of the persecutors inflamed the fanaticism of others, and the hope of gaining heaven by such a short and safe service, brought out against the other fortified city, an army of about three hundred thousand fighting men. But here they did not lay hold of their victims. The inhabitants of the place, when reduced to extremities, escaped by a subterranean passage, said to have been

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three leagues in length, and dispersed themselves through the neighboring countries. Irritated by their escape, the pope's legate ordered to execution four hundred and fifty fugitives, who had been seized, of whom four hundred were burned, and fifty hanged. Of those who escaped, great multitudes perished of hunger on the mountains, and in the forests. Nor was the cruelty of the commander of the army less than that of the clerical legate who accompanied him. Having mastered a castle, after a very short siege, he caused the eyes of an hundred Albigenses to be thrust out, and their noses to be cut off, leaving an individual only, with one eye, to conduct them to a neighboring fortress.

[To be continued.]

EXTRACTS.

FOREIGN CONSPIRACY AGAINST THE LIBERTIES OF THE UNITED STATES.

There is no question of more pressing, more vital importance to the whole country, than this: *What is the duty of the protestant community, in the perilous condition to which religious as well as civil liberty is reduced, by the attempts of popery and foreign enemies upon our free institutions?* Have christian patriots reflected at all on the possible, nay, I will say, *probable* loss of religious liberty; or in idea attempted to follow out, to their result and in their immeasurable extent, the fearful consequences of its loss? Why is it then, that no energetic efforts are made to save ourselves?

> ——we hear this fearful tempest singing,
> Yet seek no shelter to avoid the storm;
> We see the wind sit sore upon our sails,
> And yet we strike not, but securely perish.
> * * * * *
> We see the very wreck that we must suffer;
> And unavoided is the danger now,
> For suffering so *the causes* of our wreck.

Yes, the rocks are in full view on which American liberty must inevitably be wrecked, unless all hands are roused to immediate action. Our dangers are none the less, be assured, because they are not those against which the general cry of alarm is so loudly raised by the two great political parties of the day. In the heedless strife they are now waging, the most superlative epithets of alarm have been already exhausted by each, on fictitious or comparatively trivial dangers to the commonwealth. The public ear is deafened by their noise; its sense of hearing is grown callous with the reiterated cries of alarm on every slight occasion. "Wolf! Wolf!" has been so often falsely cried, that now, when the wolf has in reality appeared, we cannot be made to realize it. "If the trumpet give an un-

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certain sound, who shall prepare himself for the battle?" We are busying ourselves in quenching the few falling sparks that threaten the deck of the ship, without heeding the fire beneath that is approaching the magazine. In this reckless warfare of passion, and falsehood, and slander, and aided by the deafening din of party strife, neither party seem to have observed that a secret enemy, an artful foreign enemy, has stolen in upon us, joining his *foreign accents* to swell the uproar, that he may with less suspicion do his nefarious work. Like incendiaries at a conflagration, they *even cry fire! loudest*, and are more ostentatiously busy in seeming to protect that very property which they watch but to make their prey.

What then can be done? Shall the protestant community organize themselves into a political union after the manner of the papists, and the various classes of industry, and even of *foreigners* in the country? Shall they form an Anti-Popery Union, and take their place among this strange medley of conflicting interests? And why should they not? Various parties and classes do now combine and organize for their own interest; and if any class of men are allowed thus to combine to promote their own peculiar interests at the expense of another class, that other class surely has at least an equal right to combine to protect itself against the excess of its antagonist; A denial of this right would certainly come with an ill-grace from those who are already formed into separate organizations, as *a Working Men's* party, as a *Trade's Union* party, as *a Catholic* party, as *an Irish* party, as *a German* party, yes, even as *a French* and *an Italian* party.

And now, on the supposition that such an organization of protestantism were expedient, (for it resolves itself altogether into a question of expediency,) let us see whether any party or interest could show a stronger claim upon the support of the whole nation. Its manifesto might run thus:

Popery is a *political system*, *despotic* in its organization, *anti-democratic*, and *anti-republican*, and cannot therefore co-exist with American republicanism.

The ratio of *increase of popery*, is the exact ratio of *decrease of civil liberty.*

The *dominance of popery* in the United States, is the *certain destruction of our free institutions.*

Popery, by its organization, is wholly under the control of a FOREIGN DESPOTIC SOVEREIGN.

AUSTRIA, *one of the holy alliance of sovereigns* leagued against the liberties of the world, HAS THE SUPERINTENDENCE OF THE OPERATIONS OF POPERY IN THIS COUNTRY.

The agents of Austria in the United States are Jesuits and priests, in the pay of that foreign power, in active correspondence with their employers abroad, not bound by ties of any kind to our government or country; but, on the contrary, *impelled by the strongest motives of ambition*, to serve the interests of a despotic foreign government; which *ambition* has already, in one or more instances, been gratified, by promotion of these agents to higher office and wealth in Europe.

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Popery is a UNION OF CHURCH AND STATE, *nor can Popery exist in this country in that plenitude of power* which it claims as a divine right, and which, in the very nature of the system, it must continually strive to obtain, *until such a union is consummated.* Popery, on this ground, therefore, is destructive to our *religious*, as well as civil liberty.

Popery is more dangerous and more formidable than any power in the United States, on the ground that, through its *despotic organization*, it can *concentrate its efforts* for any purpose, with complete effect, and that organization being wholly under *foreign* control, it can have no real sympathy with any thing American. The *funds* and *intellect*, and *intriguing experience of all Papal and Domestic Europe*, by means of agents at this moment organized throughout our land, can, at any time, be brought in aid of the enterprizes of foreign powers in this country.

These are the grounds upon which an appeal for support might be made to the patriotism, the love of liberty, the hatred of tyranny, temporal and spiritual, which belong in common to the whole protestant American family.

But is this the plan of opposition to popery that should be proposed? the plan which ought to be adopted by the protestant community? No: distinctly and decidedly, NO; plausible as it may appear, and perfectly in accordance as it is with the practice of politicians, the christian community *ought not, cannot* adopt such an organization. There must not be a christian *party.* What! shall protestantism throw aside the keen, moral and intellectual arms with which alone it has gained and secured every *substantial* victory since the commencement of its glorious career; shall it exchange those arms of heavenly temper, "mighty in pulling down strong-holds," for the paltry, earthly (I might even say infernal) weapons of party strife? Can protestantism stoop so low? can it bring itself down from contemplating its great work of revolutionizing the world by bringing moral truth to bear on the conscience and the heart, and narrow its vision to the contracted sphere of party politics? Can it enter, without defilement, into the polluted and polluting arena of political contest? Can it consent to be bargained for by political hucksters, or have the price of its favors hawked in the market by political brokers? Can it consent to compete with popery in the use of those instruments of intrigue, and trick, and gambling management, in which popery is perfectly skilled from the hoarded experience of ages? Can protestants present themselves before the country and the world, in this enlightened age and country, as a mere political party? No, no; God forbid, that we should forget the holy character of our cause; let us not be caught in that snare of the enemy. The danger-cry of *Church and State* may safely be left to the people, to trumpet aloud through the land, when the blind infatuation, which now covers their eyes, shall have been removed, and they shall be able to see, what many already see, the secret manœuvreings of a sect whose very existence depends upon a union of church and state. No: let protestantism proclaim anew to all the world, that it can never be wooed to any such unholy

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alliance. It will keep its garments unspotted from the crimes of the state. It will take none of the responsibilities of the political errors of the age, nor father any of the evils which the unprincipled politicians of the day may bring upon the country and the world, as the effect of their political bargainings.

Now is the time for protestant republican America to show her *moral* energy. Europe is an anxious spectator of our contests, and is watching the success of this new trial of the strength of our boasted institutions. Oh! what a lesson, what an impressive lesson, might free America now read to Europe! what an example of the power of *moral* over *physical* government, can she give to the world, if she will but rouse herself in her moral might to the grand effort which the occasion demands? How would the petty jealousies of the different protestant sects be swallowed up in the magnitude of the one great enterprize? How would every sect rather cheer the others on, in their united march against a common foe, and make a common rejoicing of the success of any and every corps, as of a victorious regiment in the same great army?

Will American protestants prepare themselves for this enterprize? Will each sect awake to the feeling of its being a corps of the great christian army, marching under the command of no earthly leader, fighting with no earthly weapons, and against no earthly foe. Will they wake to the perception of the great truth that while their great captain allows each to act separately and independently within certain limits, it is he that commands in chief and now orders all his soldiers, under whatever earthly banner enrolled, in united phalanx to go *forward*, forward in his single service. Which corps will first marshal itself for action? Which will be first in the field? Which will press forward with most zeal for the honor of the advance, for the post of danger? Which in the battle will be most in earnest to carry forward the standards of truth and plant them upon the battlements of papal darkness? Will any shrink back for fear? Will any be deterred from unholy jealousy of its neighbor? Will any indulge in unchristian, ignoble suspicion of its brethren? What cause have any for fear, or jealousy, or suspicion? This enterprize asks no sacrifice of sectarian principle; it demands no surrender of conscientious predilection of each to its own mode and forms; but it does ask the sacrifice of petty prejudice; it does demand the surrender of those miserable jealousies and envyings which more or less belong to some of every sect, when they learn the greater success of another, as if the victory of one were not the victory of all. And what are the weapons of this warfare? The Bible, the tract, the infant school, the Sunday school, the common school for all classes, the academy for all classes, the college and university for all classes, a free press for the discussion of all questions. These, all these, are weapons of protestantism, *weapons unknown to popery!* Yes, all unknown to *genuine popery!* Let no one be deceived by the popish apings of protestant institutions. The popish seminary has little in common with the protestant seminary but the name. It is but the

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sheep's skin that covers the wolf's back; the teeth and the claws are not even well concealed beneath. With the weapons we have named, and with our education societies, theological seminaries, and missionary societies, we need no new organization, no anti-popery union. But we must use our arms, and not rest satisfied with the possession of them. They must be furbished anew, and we must prepare ourselves for a vigorous warfare. We must be stirring, if we mean indeed to be victorious. Not a moment is to be lost. The enemy knows well the importance of the present instant. Hear what he says: "*We must make haste, the moments are precious.* IF THE PROTESTANT SECTS ARE BEFORE HAND WITH US, IT WILL BE DIFFICULT TO DESTROY THEIR INFLUENCE." BRUTUS.

REVIVAL LECTURES.

Mr. Finney, whose fame has remained dormant for some time, is now engaging the attention of the new school, by a series of harangues on the subject of revivals, which are delivered in one of the free churches in the city of New-York, and reported weekly, *and very appropriately*, in the New-York Evangelist. In glancing at these productions, which are eminently characteristic of their eccentric origin, we have been led to apprehend the renewal of an attempt to revive those disorders which, principally through the instrumentality of Mr. Finney, have desolated so many churches in western New-York. As might have been expected, the spirit of these lectures is arrogant, dictatorial and denunciatory; their theology anti-presbyterian; and their statements, propositions and recommendations, wild and extravagant. In one of these lectures, which are now in the course of publication in pamphlet form, for the wider diffusion of their errors, we find a distinct avowal of one of the errors specified in the act and testimony; thus he says: "a change of heart is not that in which a sinner is passive, but that in which he is active. That it is the sinner's own act. That it consists in changing his mind or disposition in regard to the supreme object of pursuit. A change in the governing choice or preference of the mind." And then he tells the sinner that he is to effect this change by giving due weight to motives, and "that the power of motive is the only power which can be brought to bear upon the mind to influence it." If the thousands of converts, of which Mr. Finney boasts, were made after this fashion, we presume they would lose nothing if they were converted anew by the Spirit of the living God. We will furnish our readers with a few specimens of Mr. Finney's style, from the last of his lectures published, in which he enumerates some twenty or thirty causes which operate in arresting revivals.

"A revival (says he) will cease when the church begins to speculate about abstract doctrines, which have nothing to do with practice." This is certainly true, if he means the erroneous speculations of the new school; but alas! it is to be feared that he includes in his

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view of abstract doctrines, those doctrines of the Reformation which many openly impugn. If our conjecture be correct, he means to stigmatize all those who contend for fundamental truths which have been perverted and denied by the new school, as exerting an influence to arrest revivals. The same effect, he says, will follow "controversies about new measures;" that is, those who oppose new measures will put a stop to revivals. Again he says, "a revival will decline and cease unless christians are frequently re-converted." "I have never labored in revivals, in company with any one who would keep in the work and be fit to manage a revival continually, who did not pass through this process of breaking down as often as once in two or three weeks."

We might well question, whether a sinner who had been truly converted by the Spirit of God, stood in need of this semi-monthly reconversion. Again: "A revival will stop whenever the church believes it is going to cease;" and, "a revival will stop when the church gets exhausted by labor;" and Mr. Finney says, he has known churches which "have had a *glorious* revival, and afterwards perhaps their meeting-house needed repairing, or something else was needed which would cost a little money, and they refused to do it, and so for their niggardly spirit, God gave them up."

If a church does not adopt the visionary anti-slavery schemes, it can have no revival. "Slandering revivals will often put them down." "Revivals can be put down by the continued opposition of the old school." And now we will present to our readers a more extended extract, which may serve as a fair specimen of the tone and style of a man who sets himself forth as an infallible instructor on the subject of revivals.

"*Ecclesiastical difficulties* are calculated to grieve away the Spirit and destroy revivals. It has always been the policy of the devil, to turn off the attention of ministers from the work of the Lord, to disputes and ecclesiastical litigations. President Edwards was obliged to be taken up for a long time in disputes before ecclesiastical councils; and in our days, and in the midst of these great revivals of religion, these difficulties have been alarmingly and shamefully multiplied. Some of the most efficient ministers in the church have been called off from their direct efforts to win souls to Christ, to attend, day after day, and, in some instances, week after week, to charges preferred against them, or their fellow-laborers in the ministry, which could never be sustained."

"Look at Philadelphia; what endless and disgraceful janglings have distracted and grieved the church of God in that city, and through the length and breadth of the land. And in the presbyterian church at large, these ecclesiastical difficulties have produced evils enough to make creation weep. Brother Beman was shamefully and wickedly called off from promoting revivals, to attend a trial before his own presbytery, upon charges which, if true, were most of them ridiculous, but which could never be sustained. And since that time, a great portion of his time has, it would seem, necessarily been taken

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up with the adjustment of ecclesiastical difficulties. Brother Duffield, of Carlisle, brother Barnes, of Philadelphia, and others of God's most successful ministers, have been hindered a considerable part of their time, for years, by these dificulties. O, tell it not in Gath! When will those ministers and professors, who do little or nothing themselves, let others alone, and let them work for God!"

"These things in the Presbyterian church, their contentions and janglings, are so ridiculous, so wicked, so outrageous, that no doubt there is a jubilee in hell every year, about the time of the meeting of the General Assembly. And if there were tears in heaven, no doubt there would be tears shed over the difficulties of the Presbyterian church. Ministers have been dragged from home, year by year, and perhaps have left a revival in progress, and gone up to the General Assembly, and there heard debates, and witnessed a spirit, by which their souls have been grieved and their hearts hardened, and they have gone home ashamed of their church, and ashamed to ask God that he will pour out his spirit upon such a contentious body."

Thus, in Mr. Finney's judgment, revivals are entirely dependent on the management of men; they must have no connection with orthodoxy; the Holy Spirit seems to have very little to do with them; and we have no doubt that this is true, in relation to many of the revivals in which he has been engaged; and yet, if we venture to warn the church against such unscriptural sentiments, as abound in these lectures, we must make up our minds to be branded, by the author and his co-adjutors, as children of the devil.—*Presbyterian.*

ARAB CUSTOMS AND NOTIONS.

[From Mr. Thompson's Journal in Syria.]

I have of late become quite an Arab myself. I sit, or try to sit, cross-legged on the mat, smoke a pipe with a stem five feet long, sip coffee hot from the fire, in small china cups, with brass or silver holders, and without either cream or sugar; sop my bread in the dish, and eat meat, rice, and lebben with my fingers. In all these accomplishments, however, I am far from being a proficient; and am still less perfect in their numberless compliments. It is not so difficult to learn all the forms, as to know how, when, and which of them to apply. In determining these weighty points, I frequently make lamentable, or rather laughable, mistakes. Eating or drinking, smoking the pipe or sipping coffee, rising up or sitting down, going out or coming in, at all times, and on all occasions, you may be sure that there is an appropriate or *appropriated* compliment, besides an indefinite number sown all along the tract of conversation, like illuminations in their sacred manuscri s. I should feel but little objection to them, if the name of God as not combined with nearly all of them. Perhaps this wa one reason our Savior forbid his disciples to give or receive the salutations of the day, when he sent them to preach. At least, it wou

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be a good reason now; because by means of these indispensable, ever-returning compliments, his "holy and reverend name" dwells perpetually on unhallowed lips and thoughtless tongues. Indeed, the people, even the most respectable, are awfully profane.

Some of their customs are sufficiently strange. If a person leaves the room and returns twenty times an hour, the compliments of the day are given and returned each time. When a respectable person enters, all rise from the floor, and remain standing until the "compliments" are passed to each individual; then all take their seats, and the "compliments" are passed round again. I have seen this done several times before you engage in any conversation. Pipes, sherbert, and coffee are brought, after which, with a flourish of "sweet words," you may enter upon your business. I have often asked my dragoman why he could not talk plain words and right forward as we do? But he says it is impossible, "we must sweeten it a little." If you order a light in the evening, the person bringing it will never fail to bid you "good night," though he has not been absent one minute. The servant brings you a glass of water, and when you hand him back the glass, he kisses your hand, puts it to his forehead, and then to his lips again—the company all say "Anean," like "Health to you," to which you must reply, "God give you health." People who know me, when we meet, kiss my hand, press it to their forehead, and return it again to their lips, as they do to their own priests; and a priest once objected to my dress, "because it is different in nothing from the common dress; how will the people know whether to kiss your hand or not?" It was a sufficient reply that we not only did not wish, but would not permit, the people to pay us that mark of reverence. Here, however, I have wearied myself in endeavoring to prevent it, and now generally yield my hand a passive recipient of their homage.

Spent a considerable portion of this morning in a large soap factory, and saw the process of making it. They use gall-nuts, ashes, lime, salt, and olive-oil. It is made hard, cut into blocks, and transported in sacks to all parts of the country. This manufactory furnishes a market of consumption for the vast olive-yards around Ramla, and is the only trade of the place. Our consul has grown wealthy by it.

At one o'clock we had a violent earthquake, and every body fled into the streets in the utmost terror. It continued not more than a minute, yet many walls were thrown down, and nearly every house in the town cracked and injured. Had it continued another minute as violent, it would have destroyed the place. The people fled to the fields, and I took my Bible and retired to the graveyard and spent the afternoon in perusing its sacred and consolatory pages. Many women gathered around me, and I could hear them saying, that I was examining the book to see when it would shake again, &c. In the course of the afternoon several slighter shocks were felt, but they did no injury.

The people have a superstition that where there is an earthquake in the day time, there will be one at the same hour of the night. Our

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family did not retire to bed, but walked the room in fearful expectation. About ten o'clock, I was awaked by a most tremendous screaming, and just caught a glimpse of the last one of the family, as he darted out of the house. I followed as fast as I could, not knowing but that the house was actually falling. The whole town was in an uproar, and after much noise we had our mats brought and spread on the ground; but the confusion was too great to allow us to sleep, and at two o'clock we returned back into the house, under the solemn impression, that it would very likely become our tomb before morning. I know nothing more terrible than an earthquake among these rotten stone houses; and it is a fearful thing to lay down to sleep with many towers of rock and earth over your head, already cracked and threatening each minute to fall.

In the evening the *cadi* and many others came in, and amongst other topics, the earthquake was discussed. The cadi at length gravely delivered his *ficker* (thought) concerning its cause. The earth, he said, had seven foundations: the first water, the second air, the third a mountain, the fourth a cushion, the fifth I forget, the sixth a great rock, and the seventh the *horn of the great ox.* When the ox becomes fatigued he changes the rock from one horn to the other, and that caused the shaking.* The cadi was evidently sincere, and delivered his opinion with great gravity. Such is the ignorance which prevails even in the higher circles of society. The consul having one of our Arab maps, I took it and began to explain the figure, size and motion of the earth; but it appeared to be either above his comprehension, or beside the line of his faith. Others, however, appeared to comprehend and believe.—*Missionary Herald.*

FACTS FOR INFIDELS.

I have seen a lover of pleasure, through the grace that is in Christ Jesus, become a lover of God and of holiness. I have seen a proud man become humble, kind and affable. I have seen a passionate man changed to a meek and quiet spirit. I have seen a lover of the world, and the things of the world, set his affections on things above, and become benevolent and pious. I have seen a man in open rebellion and hatred against God, become mild as a lamb, and striving to love and serve him with his whole heart. I have seen an indifferent man become earnest and alive to the things that make for his everlasting peace. I have seen an infidel, who pretended to believe he had no soul, anxiously alive to its welfare, and laboring to secure its salvation. I have seen a profane man become deeply reverential, and worshipping God in the sincerity of his heart. I have known a liar to become a man of truth. I have known a dishonest man to become scrupulously honest. I have known a man apparently without affection, to become affectionate and kind. I have known a rum-

* It was commonly believed, in Jerusalem, that it was occasioned by the pasha's attempt to take soldiers from that sacred city—a thing never attempted before.

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seller to abandon the traffic, because he could not serve God in it. I have known a notorious drunkard (so changed that his former acquaintance could scarcely recognize him) become a devout and sober man, and useful member of society, an honor to himself and to his species. I have known an abandoned profligate, sunk in sin and pollution, who, by his intemperance and prodigality, had become a vagabond upon the earth, homeless and pennyless, wandering like the man out of whom the legion of devils was cast, with not where to lay his head, or food to eat, utterly destitute, given up by the friends he had forsaken, and among strangers, through the mercy of God brought to himself, "sitting clothed and in his right mind;" happy and contented, and wanting nothing, but more ardent love to his deliverer and Saviour. These are some of the fruits of a belief in God, a belief in the Bible, of faith in Christ. Till infidelity produce something to equal this, I must still remain a christian.—*Christian Intelligencer.*

LICENSE LAWS.

BY REV. JOHN PIERPONT.

"We license thee, for so much gold,"
Said they who filled St. Peter's chair,
"To put away thy wife, who's old,
And take one who is young and fair:
For *public good requires* a dome
To swell, like Heaven's, for us at ROME."

"For so much gold, we license thee,"
So say our laws—"a draught to sell,
That bows the strong, enslaves the free,
And opens wide the gates of hell.
For *public good requires* that some,
Since many die, should live by RUM."

Ye civil fathers! while the foes
Of this Destroyer seize their swords,
And Heaven's own hail is in the blows
They're dealing—will YE cut the cords
That round the falling Fiend they draw,
And o'er him hold your shield of Law?

And will ye give to man a bill,
Divorcing him from heaven's high sway,
And, while God says, "thou shalt not kill"—
Say ye, "for gold ye may—ye may?"
Compare the body with the soul!
Compare the bullet with the bowl!

In which is felt the fiercer blast
Of the destroying Angel's breath?
Which binds its victim the more fast?
Which kills him with the deadlier death?

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Will ye the felon fox restrain,
And yet take off the tiger's chain?

The living to the rotting dead,
The God-contemning Tuscan* tied,
Till, by the way, or on his bed,
The poor corpse-carrier drooped and died,
Lashed hand to hand, and face to face,
In fatal, and in loathed embrace.

Less cutting, think ye, is the thong
That to a *breathing* corpse, for life,
Lashes, in torture, loathed and long,
The drunkard's child—the drunkard's wife?
To clasp *that* clay—to breathe that breath,
And no escape! O, that is death!

Are ye *not* fathers? When your sons
Look to you for their daily bread,
Dare ye, in mockery, load with stones
The table that for them ye spread?
How can ye hope your sons will live,
If ye, for fish, a serpent give?

O, Holy God! let light divine
Break forth more broadly from above,
Till we conform our laws to thine—
The perfect law of Truth and Love:
For Truth and Love alone can save
Thy children from a hopeless grave.

MISCELLANEOUS.

For the Christian Magazine.

DEATH OF VOLTAIRE.

In the *history of Jacobinism*, by the Abbe Baruel, we find the following account of the death of Voltaire, the celebrated apostle of infidelity. I have no doubt but it will be new to many, and interesting to all of your readers. I send to you for publication, not only as a means of informing those who have received the faith once delivered to the saints, but also in the hope of its meeting the eye of some who look upon the religion of the Bible as nothing more than a cunningly devised fable. In the present day, we have need to apply all the proper antidotes to the spread of infidelity; and I hardly know of a better one than an unvarnished account of the *dying* hour of those who have been its victims. J. F.

* Mezentius. See Virgil, Æneid, viii. 481—489.

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"It was during Voltaire's last visit to Paris, when his triumph was complete, and he even feared that he should die with glory, amidst the acclamations of an infatuated theatre, that he was struck by the hand of Providence, and fated to make a very different termination of his career. In the midst of his triumphs, a violent hemorrhage raised apprehensions for his life. D'Alembert, Diderot and Marmontel, hastened to support his resolution in his last moments, but were only witnesses to their mutual ignominy, as well as to their own.

Here let not the historian fear exageration: Rage, remorse, reproach and blasphemy, all accompany and characterize the dying atheist. His death, the most terrible that is ever recorded to have stricken the impious man, will not be denied by his companions in iniquity. Their silence, however much they may wish to deny it, is the least of those corroborative proofs that might be adduced. Not one of these sophisters has ever dared to mention any sign given of resolution or tranquility, by the premier chief, during the space of three months, which elapsed from the time he was crowned in the theatre, until his decease. Such a silence expresses how great their humiliation was in his death. It was on his return from the theatre, and in the midst of the toils he was resuming, to acquire fresh applause, that Voltaire was warned, that the long career of his impiety was drawing to a close. In spite of all the sophisters flocking around him, in the first days of illness, he gave signs of wishing to return to the God whom he had so often blasphemed. He called for the priests who ministered to *him*, whom he had sworn to *crush*, under the appellation of the wretch.* His danger increasing, he wrote the following note to Abbe Gaultier:

"You had promised me, sir, to come and hear me; I entreat you would take the trouble of calling as soon as possible."

(Signed) VOLTAIRE.

PARIS, 26*th Feb.* 1778.

A few days afterwards, he wrote the following declaration in presence of Abbe Gaultier and Abbe Mignot; and the Marquis de Villevielle copied it from the minutes deposited with M. Moinet, notary at Paris:

"I, the underwritten, declare that, for these four days past, having been afflicted with a vomiting of blood, at the age of eighty-four, and not having been able to drag myself to church, the Rev. the rector of St. Solpice, having been pleased to add to his good works that of sending the Abbe Gaultier, a priest, I confessed to him; and if it pleases God to dispose of me, I die in the Holy Catholic faith, in which I was born; hoping that the divine mercy will deign to pardon all my

* Voltaire had been accustomed, for many years, to call our Saviour *the wretch*. Many of his letters were concluded in these words—"*crush the wretch.*"

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fools. If ever I have scandalized the church, I ask pardon of God and the church. VOLTAIRE.

In presence of the Abbe Mignot, my nephew, and of Marquis de Villevielle, my friend."

March 2d, 1778.

After the two witnesses had signed this declaration, Voltaire added these words: "The Abbe Gaultier, my confessor, having apprized me that it was said among a certain set of people, I should protest against every thing I did, at my death! I declare that I never made such a speech; that it is an old jest, attributed long since to many of the learned, more enlightened than I am." Was this declaration a fresh instance of hypocrisy? for he had the mean hypocrisy, even in the midst of his efforts against christianity, to receive the sacrament regularly, and to do other acts of religion, merely to be able to deny his infidelity, if accused of it. After the explanations we have seen him give of his exterior acts of religion, might there not be room for doubt? Be that as it may, there is a public homage paid to that religion in which he meant to die, notwithstanding his having perpetually conspired against it in his life. This declaration is also signed by that same friend and adept, the Marquis, to whom Voltaire used to write, "conceal your march from the enemy, in your endeavors to crush the wretch." Voltaire had permitted this declaration to be carried to the rector of St. Sulpice, and the archbishop of Paris, to see if it would be sufficient. When the Abbe Gaultier returned with the answer, it was impossible for him to gain admission to the patient. The conspirators had strained every nerve to hinder him from consummating the recantation, and every avenue was shut to the priest whom Voltaire had sent for. The demons haunted every access; rage succeeded to fury, and fury to rage, during the remainder of his life.

Then it was that D. Alembert, Diderot and others of the conspirators who had beset his apartment, now approached him but to witness their own shame. He would often curse them and exclaim, "Retire! it is you who have brought me to my present state. Begone! I could have done without you all, but you could not exist without me! And what a wretched glory have you produced me." Then would succeed the horrid remembrance of his conspiracy. They could hear him, the prey of anguish, alternately supplicating or blaspheming that God whom he had conspired against, and in plaintive accents, would he cry out, "Oh Christ! oh Jesus Christ!" and then complain that he was abandoned by God and man. The hand which had traced in ancient writ, the sentence of an impious and reviling king, seemed to trace before his eyes, *crush, then, do crush the wretch*. In vain he turned his head away; the time was coming apace, when he was to appear at the tribunal of Him whom he had blasphemed; and his physician, M. Tronchir, calling in to administer relief, thunderstruck, retires, *declaring the death of the impious man to be terrible indeed*. The pride of the conspirators would have wil-

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lingly suppressed this declaration, but it was in vain. The Marechel of Richelieu flies from the bedside, declaring it to be a sight too terrible to be sustained; and M. Tronchir, that *the furies of Orestes could give but a faint idea of those of Voltaire.*

TO CORRESPONDENTS.

There has been, of late, rather a scarcity of original articles on our table. We hope our good friends, who have hitherto contributed to the respectability and usefulness of the Magazine, are not getting weary in this department of well-doing. There are few magazines in the country, which have had more original matter in them than ours. And we deem it but jutice to our correspondents to say, that the articles, generally, which they have enabled us to lay before our readers, have been received and read with pleasure and advantage by hundreds or thousands of persons, in different parts of the land. We beg our writing friends, therefore, to continue their help to sustain the literary, theological and religious character of the work.

Will some competent hand furnish, for its pages, some prudential articles, adapted to the state, wants and prospects of our own church? Will some call the attention and excite the interest of the people, in our connexion, to our missionary operations, our seminary, our library case, the education of our youth, our sabbath schools, our congregational libraries, church singing, the history of particular churches and congregations, the circulation of our Magazine, &c. &c.?

Will ministers furnish short accounts of any peculiarly striking incidents, occurring under their observation, which may be calculated to warn, to arouse, to comfort, to encourage, to humble, to strengthen others?

Will they present to our readers a correct view of death-bed scenes, which they may have witnessed?

Will some experienced brother offer suggestions, the results of his own experience and reflection, to the ruling elders in our churches?

In short, we earnestly desire, and most of our readers desire the same thing, that there should be more articles than have been hitherto furnished, calculated especially for the people of our own churches. We do not, by these requests, solicit articles assailing or depreciating other branches of the church of Christ; we do not wish to be the medium of publication for boastful and sectarian articles, such as appear in many papers. But we do desire the privilege of laying be-

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fore our readers, grave, pungent, practical essays, suited to our own church, which, without any change in itself, is becoming more and more peculiar, and in several respects, to its credit and advantage, more and more different from other churches in the land.

PROSPECTUSES.

We have, several times, been requested to insert the prospectuses of papers and periodicals, in our Magazine, and have never yet complied. The reason is not that we are unfavorable to the prosperity of other publications, or that we are unwilling to do any thing that is consistent to forward it. But the form of a magazine renders it almost impracticable to insert them, without materially marring the appearance of its pages.

We think well of the papers sent us in relation to the *Young Men's Colonization Society of Pennsylvania*, and wish them success and usefulness in the cause of liberty for the enslaved Africans, in our country. The publication of the *Colonization Herald*, will, no doubt, be useful to their cause. The society's agent, is Thomas Buchanan, No. 77, North-fifth street, Philadelphia.

INTELLIGENCE.

RULES OF THE CHARLESTOWN CONVENT.

The following are the rules, which were enclosed in a gilt frame and suspended in the community; and it is the duty of every Novice to read them, at least, once a week:

1. To rise on the appearance of the Superior.
2. When reprimanded, to kneel at once and kiss the floor, until the signal be given to rise.
3. When speaking *of* the Superior, to say our Mother; when speaking *to* her, and to the professed Choir Religieuse, Mamere; to say Sister, when speaking *to* the Novices, *of* them, Miss; and of the professed Choir, Mrs.; to say our or ours instead of my or mine.
4. To say "Ave Maria" every time we enter the community.
5. Before entering any room, to give three knocks on the door, accompanied by some religious ejaculation, and wait until they are answered by three from within.
6. Not to lift our eyes while walking in the passage ways; also, never to touch each other's hands.
7. To stand while spoken to by the Bishop or Superior, and kneel while speaking to them; to speak in a particular tone.

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8. If necessary to speak to the Superior during a time of silence, approach her kneeling, and speak in whispers.

9. Never to leave a room without permission, giving at the same time our reasons.

10. To rise and say the "Hour" every time the clock strikes, except when the Bishop is present, who, if he wishes, makes the signal.

The following are the written "*Rules and Penances of our Holy Father, Saint Augustine,*" together with those of Saint Ursula, as near as I can recollect. They are read at the refectory table every week:

1. To kneel in the presence of the Bishop, until his signal to rise.

2. Never to gratify our appetites, except with his holiness the Bishop's or a Father Confessor's permission.

3. Never to approach or look out of the window of the Monastery.

4. To sprinkle our couches every night with holy water.

5. Not to make a noise in walking over the Monastery.

6. To wear sandals and hair cloth; to inflict punishment upon ourselves with our girdles, in imitation of a Saint.

7. To sleep on a hard mattress or couch, with one coverlet.

8. To walk with pebbles in our shoes, or walk kneeling until a wound is produced. Never to *touch any thing* without permission.

9. Never to gratify our curiosity, or exercise our thoughts on any subject, without our spiritual director's knowledge and advice. Never to desire food or water between portions.

10. Every time on leaving the community, to take holy water from the altar of the Blessed Virgin, and make the sign of the cross.

11. If a Religieuse persist in disobeying the Superior, she is to be brought before the Bishop of the diocese, and punished as he shall think proper. Never to smile except at recreation, nor even then, contrary to religious decorum.

12. Should the honored Mother, the Superior, detect a Religieuse, whose mind is occupied with worldly thoughts, or who is negligent in observing the rules of the Monastery, which are requisite and necessary to her perseverance and perfection in a religious life, she should immediately cause her to retire to her cell, where she could enter into a retreat.—*Six Months in a Convent.*

LETTER FROM LIBERIA.

MILLSBURG, LIBERIA, Dec. 6, 1834.

Respected and Dear Sir: I have but little time to write, but I cannot refrain from addressing a line or two to you. Since I wrote you before I have travelled some in the country, and have been a few miles below Edina. I am pleased with the country. For luxuriance of vegetation, and the ease with which the soil may be cultivated, the country which I have travelled through (more than fifty miles) is not surpassed—is not equalled by any other.

Two of our little band of six, have literally thrown away their lives. And of our predecessors in the missionary work, from the universal

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testimony of those who knew them, a majority have fallen victims to their own imprudence, or the imprudence of their friends. The subject is too painful to dwell on now, but at some future time I will speak more fully.

There is one more remark I must make, though I have no time to dwell on it. It is this: The Colony of Liberia has done at least five times as much towards abolishing the slave trade on this coast, as the *whole of the United States.*

This is not declamation, but it is what I know to be the truth. In a few days I intend to take a trip down the coast, as far as Cape Palmas, and as soon after my return as an opportunity offers, I will return to America, but must be on my way back to Africa by the middle of June. Respectfully, J. F. C. FINLEY.

LOST TREASURES FOUND.

Some time ago a broker in Wall-street was notified by the cashier of one of the banks, that a considerable amount of stock of the bank was standing at his credit on the books, and had been standing for so long a time, without the dividends being called for, that it was presumed the owner of the stock had forgotten this portion of his property. The broker, having ascertained dates and other circumstances, from the books of the bank, turned to his own records, and found that at that time he had been furnished with money by an acquaintance to buy a quantity of stock. It turned out that this was the very stock. The person of whom it was bought, by mistake transferred it to the broker instead of the real purchaser, and the real purchaser just at that time sickened and died, leaving a widow and a large family with very slender means of support. The stock has been sold, and the proceeds of it, together with twenty semi-annual dividends, amounting in all to two thousand five hundred dollars, paid over to the widow and her family, making their hearts glad, as it has also the hearts of all who have been made acquainted with the story.—*N. Y. Journal of Commerce.*

NEW BISHOPRIC.

At a convention of the Episcopal church, from the states of Mississippi, Louisiana and Alabama, FRANCIS L. HAWKS, D. D., rector of St. Thomas' church, New-York, was chosen bishop of the three states, composing a south-western diocese. Dr. Hawks, it is expected, will make New-Orleans his place of residence. The general convention of the Episcopal church of the United States, will be held at Baltimore in the ensuing autumn, when it is probable the bishop elect will be consecrated; at which convention the house of bishops will be formed by the following prelates: The venerable William White, Alexander V. Griswold, Richard C. Moore, Thomas C. Brownell, Henry U. Onderdonk, Wm. Meade, Wm. M. Stone, Benjamin T. Onderdonk, Levi S. Ives, James H. Oley, John H. Hopkins, Ben-

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jamin B. Smith, Charles P. McIlvane, Geo. W. Doane. The three latter of whom were consecrated at St. Paul's church, in this city, on the 31st October, 1832.—*N. Y. Com. Adv.*

A strange set of fanatics, calling themselves Mormons, have formed societies in the neighborhood of Northampton. The Courier of that place says: "The society in South-Hadley is composed partially of of Perfectionists, and partially of Mormons; exhortations, dancing, and all sorts of strange delusions and vagaries of the brain and contortions of the body being practised. They were disturbed in their assembly, last week, by some idle fellows, who were brought before Mr. Justice Wells, in this town, and bound over for trial."

OBITUARY.

Died, in New-York city, on the of March, ult, Mrs. Charlotte Mather, aged 59 years. Mrs. Mather had long been an active and useful christian, having been for 42 years a member of the A. R. church. Having lived a life of faith in the Son of God, she died in faith, and in hope of a blessed immortality.

Died, in Camillus, N. Y., Mrs. Christiann Lawrence, wife of J. R. Lawrence, Esq., and sister of the editor of this Magazine. She lived and died a member of the Presbyterian church, in belief of the doctrines of the gospel, as set forth in the Westminster Confession. That Christ was all in all, was the doctrine which sustained her through a lingering and painful illness, and she departed in the enjoyment of the hopes which it alone can inspire.

SUMMARY.

The Bill for the suppression of small bank notes has passed the legislature of this state and become a law. It prohibits the circulation of one dollar bills after the 1st of September next, of twos, after the 1st of March next, and of threes after the 1st September, 1836. Eight hundred and forty barrels of flour were transported on the Mohawk and Hudson rail-road in one day and shipped for New-York. The N. Y. Journal of Commerce, one day lately, contained three hundred and six new advertisements, besides steamboat and auction notices. A bill has passed the legislature of this state, establishing the Medical Department in connexion with the Geneva College. Attached to the petitions presented to the legislature of Pennsylvania, for the abolishment of public schools, there were sixty-six names signed with a mark; the persons not being able to write. Five murders were lately committed in the city Philadelphia, within a week.

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CHRISTIAN MAGAZINE.

Vol. IV. MAY, 1835. No. 5.

REVIEWS AND CRITICISM.

REVIEW.

Six Months in a Convent, or the Narrative of Rebecca Theresa Reed, *who was under the influence of the Roman Catholics about two years, and an inmate of the Ursuline Convent, on Mt. Benedict, Charlestown, Mass., in the years* 1831–32.

Within a few years past, public attention has been particularly drawn to the principles of the Roman church, and the movements of papists in this country. For many years they have been establishing churches, monasteries, and various scholastic institutions, and importing priests, in large numbers, from the Catholic countries of Europe: but until very recently, their efforts were hardly thought worthy of notice. It has been a very common sentiment, and we have reason to fear that it is a too common one yet, that the love of liberty which distinguishes the American people, so much so as to form a strong feature in their national character, and the increasing means of education, will afford a sufficient barrier against ecclesiastical encroachment, come from what quarter it may. We have no doubt that the Papists have taken advantage of this feeling; and we therefore rejoice that public attention is beginning to be awakened to the character and spirit of that church. A large amount of light has already been brought to bear upon the subject, by means of the labors of Brownlee, Breckenridge and others; this light is every day increasing, and we cannot but indulge the hope, that the note of alarm has been sounded at a sufficiently early period to prevent the subversion of our institutions, and to stay the progress of superstition. Certain it is, at all events, that if after the warnings we have received, we do not use the appropriate means to save this land from the power of the Pope, by endeavoring to open the eyes of the nation to the abominations of popery, we have great reason to fear that ere long we may be given up like that ancient people, who, "seeing could not perceive, and hearing could not understand;" and were eventually "snared and taken and broken."

We rejoice, therefore, that this little book of Miss Reed's has been given to the public. We rejoice, that it has already obtained an im-

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mense circulation, and, as we are sure that it will be received with pleasure by the great majority of our readers, we hasten to make them acquainted with its contents. There is one class of our population, assuredly, by whom it ought to be deeply pondered; we mean protestant parents. After this introduction to the "chambers of imagery," which have been so long hidden from the public; after this exposure of the tyranny, cruelty and superstition, practised in popish scholastic establishments; if protestants will still support them, they ought to suffer. We pity their deluded children, but we certainly have no sympathy for the blinded parents.

In the summer of 1826, Miss Reed was first induced to think of a monastic life, by means of the influence of a Roman Catholic schoolmate. The desire which was then awakened, was subsequently increased, by seeing the nuns pass from Boston to take possession of their new convent, on Mt. Benedict. Her catholic friend informed her, that "they were saints, God's people, the chosen few." This information, together with the solemn appearance of the nuns, impressed her mind very deeply. She made her father acquainted with the state of her mind, and asked his permission to enter the convent, which, however, was refused. Our limits forbid our giving a detailed account of the various steps which led to her residence in the convent; it will be sufficient for us to state, that she became more and more imbued with the Roman Catholic opinions, and by means of a common friend, was introduced to the Superior and the Bishop. Her first acquaintance with the "Ghostly Father," did not, it would seem, raise him very highly in her estimation; but afterwards, she tells us, that she thought "the Superior and Bishop the most angelic persons living." As her protestant baptism was considered invalid, she was re-baptized by a Mr. B.: "At the time of my baptism, I was anointed with oil, a piece of salt was put into my mouth, the priest breathing three times upon me and touching my eyes, ears and nose, with spittle, speaking Latin all the while." Such is the popish form of administering this ordinance. We ought, perhaps, here again to remark, that her friends were still, and continued to be, opposed to the course she was pursuing. In August, 1831, she was received into the convent as a *noviciate*, and at her reception, she kneeled down before her Superior and took the following obligation: "I do, with the grace and assistance of Almighty God, renounce the world for ever, and place myself under your protection, from this day to consecrate myself to his honor and glory, in the house of God, and to do whatever obedience prescribes, and tell no one of this obligation but Mr. B. in confession." "The Superior then led the way into a long room, darkened, at one end of which was a large crucifix, made of bone, which I was afterwards informed was made of the bones of saints. She told me, in a whisper, it was the time of silence. But after arranging my dress, she took from her toilet a religious garb, which she placed upon my head, saying, that it had been blessed by the bishop. She then pronounced a short Latin prayer, and gave me her blessing." p. 73–4.

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The following are the rules of the convent, which it is the duty of every novice to read at least once a week. [For rules, see April number of Magazine, pages 114–15.]

In connexion with these rules, we give the daily order of exercises. "On ordinary days, the bell rings at 4 A. M., on holy days at 3, for meditation in the choir. At 5, they are called to attend complin and prime, until $6\frac{1}{2}$; then litany to the saints. After litany, the bell rings for diet in the refectory, every morning, except Friday, when we are assembled for confession to the Superior," which confession is performed as follows: "The room is first darkened, and one lighted wax taper is placed on the Superior's throne, and she is considered as filling the place of the Blessed Virgin. After taking their places in the greatest order and silence, the religieuse respond; when the lecturess reads from a book, called rules for the Ursuline order, by St. Ursula, about complaining of the cold, food, &c. &c. They sit on their feet during the reading, a posture *extremely painful.* The reading finished, the Superior whispers to the sisters to approach her separately, which they do, each one in their turn, and repeating, "Our mother, we have been guilty of breaking the rules of our order, (here follows a specification,) for which we most humbly ask pardon of God, penance and forgiveness of you, our Holy Mother." As each one finishes, the "Holy Mother" gives the penance and her blessing; they then kiss her feet, and sometimes make the cross with their tongues on the floor: they then retire to the choir to perform their penances." "At $8\frac{1}{2}$, the bell rings for recreation and study, until 11 o'clock; then they have a private lecture. Then their diet, which we may take the occasion to describe." It consists of vegetables and vegetable soups. Tea is made of herbs, and often those of the bitterest kind. Pumpkins stewed with molasses and water is their dessert. Occasionally, they have mouldy bread to eat. The Superior's diet, however, was always much better than the others; and it was sumptuous. Miss Reed sometimes received some apple parings, as an extraordinary dainty. "At 8 o'clock, the bell rings for visitation to the altar, which, with the vespers, occupy an hour and a half." "Then rosani, matins, lauds, meditation and prayer, engage them during the remaining portion of the day, until 9 P. M., when all retire, except those who attend lessons and penances." Such is the course pursued every day, except Fridays and Sundays, when there is some variation.

For a while, Miss Reed was a great favorite with the conventual authorities. So much so, as to have her occasional remissness in duty overlooked. On one occasion, having failed to arrange the Superior's toilet, one of the religieuse was reprimanded in her stead; and the not guilty immediately knelt and kissed the floor. With all these severities, this mode of life presented attractions to Miss Reed; and for those who were in authority over her, she seems to have entertained the same feelings as when she first entered the convent. The following passage we quote, not only as containing an acount of what formed the first in the series of events which opened her eyes to the

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true character of the Romish religion; but also, because it furnishes us with an example of the tyranny exercised by those invested with authority over these female prisons:

"I was particularly hurt in witnessing the austerities put on a religieuse. Once, while reciting the office, she by accident or losing breath, spoke in a lower key than she should; at a signal from the Superior, she fell prostrate before her desk and remained so for one hour, when she had permission to rise. This was the *first* time I thought the Superior had done wrong. Soon after this, in private confession to the Superior, she appeared determined to know my thoughts. I complained of my strength failing, of my diet; to which she replied, that I should have *no choice*, I should have left my feelings in the world; and immediately imposed the following penances: to make the sign of the cross on the floor with my tongue, and to eat a crust of bread in the morning for my portion." On another occasion, she tells us, "I remained in the infirmary two days without a fire, and the weather very cold. I had then permission to go the choir, where I immediately fainted, at which the Superior was angry and told me *I ought not to have any feelings.*" Such is the tenderness of monastic mothers.

One of the principal personages in the convent, is the Bishop of Boston; and he has no reason, it would appear, to complain of his reception. The young ladies, and we suppose the old ones too, are taught to consider him and call him their "*Ghostly Father;*" but all the ghostliness that his Right Rev. seems to possess is in the name. He was generally in high spirits, when he appeared there; "playing on his flute;" drinking "his wine out of a golden cup;" or chatting with the Superior, whom he familiarly styled "Mademoiselle." There is another appellation given to him, always, when personally addressed, viz: "My Lord," "Your Lordship," which must sound rather strangely in American ears, and which proves, in our estimation, beyond a doubt, that the Catholic Bishops do consider them in fact, and by virtue of their ecclesiastical authority, as vested with civil jurisdiction. The following intelligence, communicated by the Bishop to the members of the convent, will, we dare say, be new to all of our readers. "The Bishop said the Pope would perhaps ere long visit this country. He went into a relation of some parts of ecclesiastical history; spoke of the Pope's being the vicegerent of God on earth; and that, although the wicked one prevailed now, it was designed for good, and the time would come when all would look to the Pope as their spiritual director on earth. He thought that America rightfully belonged to the Pope, and that *his holiness would take up his residence here at some future day.*" Miss Reed, at length, had her eyes opened; but how long after her entrance, the narrative does not inform us. She determined to embrace the very first opportunity to escape, in consequence of accidentally overhearing the Ghostly Father and Holy Mother converse about a plan to transport her to Canada. They had, by this time, suspected that her mind was not at ease, and fearful that something might, in consequence, grow out

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of it to the injury of the convent, they deemed it the most prudent plan to confine her within the walls of some distant cloister. We give the account in her own words: "One day I had forgotten to attend to this duty, (preparing wine, holy water, &c.,) but recollecting it and fearing lest I should offend the Superior by reason of negligence. I asked permission to leave the room, telling a novice that our mother had given me permission to attend to it; she answered, 'O yes, sister, you can go then.' I went immediately to the chapel and was arranging the things for mass, which was to take place the next day. While busily employed, I heard the adjoining door open and the Bishop's voice distinctly. Being conscious that I was there at the wrong hour, I kept as still as possible, lest I should be discovered. While in the room, I heard the following conversation between the Bishop and Superior: The Bishop, after taking snuff in his usual manner, began by saying, 'Well, well, what does Agnes (Miss Reed) say? how does she appear?' I heard *distinctly* from the Superior, in reply, that, 'According to appearances, she is either possessed of insensibility or great command.' The Bishop walked about the room, seeming much displeased with the Superior, and told her that the establishment was then in its infancy, and that it would not do to have such reports go abroad as these persons would carry; that Agnes must be taken care of; that they had better send her to Canada; that a carriage could cross the line in two or three days. He added, that it would not do for the protestants to get hold of these things and make another fuss. He then gave the Superior instructions how to entice her into a carriage." We may easily judge what her feelings were, cut off from all communication with her friends, for every letter had been stopped. She had only to watch the first opportunity to make her escape. Sure enough, the Superior in a few days after this conversation, asked her if she did not wish to go and see her friends, telling her that a carriage was waiting at the door. Knowing the design, she of course excused herself. A few days after the conversation, the long wished for opportunity to escape presented itself; the particulars of which we need not give. She ran to the first house. "On reaching the door she fell exhausted on the door step, but rising as soon as possible, opened the door and was allowed to enter, and received every assistance. She had been there only a few minutes when she heard the alarm-bell ringing at the convent. On looking out at the window, she saw two of the porters searching in the canal with long poles. After searching some time, they returned to the convent, and *she saw their dogs scenting her course.*" "While at that house," she adds, "I looked in a glass and was frightened at my own figure, it was so *pale* and *emaciated*," although the Superior had but a short time before informed her sister, that she was "as fat as butter." Thus ended her conventual life. Being necessarily confined to a few pages, we cannot add to these statements any reflections of our own. We repeat it, that we rejoice that the narration has been made public; we are glad that the public have exhibited so great an eagerness to know its contents. If such be the state of a convent,

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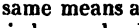
but in its infancy, and in the midst of a jealous protestant community, what must be their condition when they have acquired the strength of age, and are liable to no hostile influence from without. We would be among the first to lift our voices against any resort to physical force, or enactments against Catholics that are inconsistant with that perfect liberty of conscience, which our excellent constitution secures to all; but we certainly cannot be too diligent in the use of those moral means which God has appointed, and which, after all, are the only means that are mighty to pull down every stronghold of sin. In Scotland, we are happy to learn, an ancient ecclesiastical law has been revived, which makes it obligatory on every minister to preach on the subject of popery at least once every three months. In England the same means are about being used to arouse public attention; and in this happy land, where we have so much to fear, in a civil and religious point of view, from the increase of popish influence, ought not the pulpit to second the press, in the partial effort which the latter is making, to arouse a slumbering nation, and what is worse, a slumbering church.



History of the Waldenses. By the Rev. Adam Blair, Ferry-Port-on-Craig, 2 vols. 8vo. Edinburgh, Adam Black.

(Concluded.)

The army of the church, from the terms of their enlistment, lay under many disadvantages. They were assured of the kingdom of heaven for their forty days' service; but they had no present pay, and they generally returned to their homes, when they had provided, as they foolishly believed, for their future happiness. Thus the enterprizes of their cruel, but able commander, were often rendered unsuccessful, by the desertions in his army. The neighboring princes, also, from jealousy of Montfort's success, and pity for their miserable subjects, or attachment to the same principles, formed combinations against the crusading army. In their contests, the country was ravaged and multitudes perished, but the chief sufferers were still the Albigenses. In very few instances, when put to the trial, did they renounce their principles; and their steadfastness caused many of them to be put to the flames. In one of his contests with them, their inhuman destroyer at last perished. Of his death, our author gives the following account:

"Simon mounted his horse, which early in the skirmish being wounded in the head by an arrow, became quite unmanageable. A soldier of Raymond, observing this, wounded Simon in the thigh, from a cross bow. While talking with Guy to lead him out of the press, a stone thrown by a woman from an engine, who was unconscious of letting any thing fly, separated Simon's head from his body. Thus fell, like another Abimelech, the monarch, the captain of the pilgrims, and the defender of the faith."

He was succeeded by his son Amaury, one of whose first enterprizes was to murder five thousand men, women, and children, the

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inhabitants of a place which had been surrendered upon promise that their lives should be spared. The king of France, who was in the army, humanely opposed this infamous transaction, which, however, was urged on by the priests.

In these contests, many of the Albigenses were, in the most inhuman manner, destroyed, but not without severe losses to their persecutors. One of his legates complained to the pope, that in the space of fifteen years, three hundred thousand soldiers of the cross had perished in the south of France. In the siege of Avignon, it is reported that twenty thousand died, chiefly of disease. The same malady proved fatal to the king of France, who conducted the army, and the enemies of religion appeared to be losing their power. The Albigenses increased, and began to promise themselves peace and prosperity, when their great friend, the Count of Toulouse, being overreached by his enemies, and brought into their power, was forced into a very disadvantageous treaty, which, to a considerable extent, left his pious subjects unprotected. Many of them fled to other places, and others kept themselves in concealment, in the houses of the peasantry, where they taught the inhabitants to read, communicated to them the knowledge of the truth, and directed their devotional exercises. Under a son of one of their counts, they again made some kind of expiring efforts, in openly opposing their enemies; but after this, few of them perished in the field of battle, though their sufferings were by no means diminished.

Persecution continued to be carried on against them individually, and was committed to the management of the priests; and, to prevent them from being drawn off from their clerical functions, was conducted chiefly by the Dominican monks. Their minds being hardened by bigotry and separation from the benevolent affections of life, they were ferocious and unrelenting persecutors. Their examination of those who were suspected of heresy, was conducted with so much unprincipled cunning and falsehood, that it was almost impossible to escape them; and even those who held no heretical principles, were insidiously led to make acknowledgments which involved them in difficulties and troubles. When heresy was proved against any person, he was then delivered up to the secular power and burnt. The violent measures which had been prosecuted in the south of France, were adopted also in Picardy, where were destroyed a number of gentlemen's houses, and towns whose inhabitants favored the Waldensian principles, and many of the people were murdered, or driven into exile.

The English having large possessions in France, near to those of the Count of Toulouse, where the Waldenses abounded, their principles came to be well known in England, where they made some converts. Some of these were called to resist unto blood, and when they escaped martyrdom, suffered the degradation of being marked with a hot iron on the shoulder, or even on the forehead. In Spain, a number of the Waldenses escaped persecution for a time, by forming themselves into a religious fraternity; and keeping their real principles concealed, obtained the approbation of the bishop of Rome. From

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a part of their dress, they were called Insabatati. They were found out, however, and subjected to the same sufferings which their brethren endured in other places.

By this time the Waldenses had greatly increased in Germany, where also the enemy of God and man found agents, who not only wrote against them, and assailed them with the vilest aspersions, but adopted also the violent measures which had been prosecuted in other places. On the border of the Rhine, eighteen were burned in one fire, and upon another occasion, eighty were apprehended, the greater part of whom perished in the flames. Some of the inquisitors were so unjust and inhuman, that they considered it a sufficient proof of a man being a heretic, if his body was burned by a hot iron being a applied to it, and upon such evidence many were condemned to be reduced to ashes. But in Germany also the more they were oppressed, the more they multiplied and grew, and numbers of them fleeing from persecution, carried with them into other lands the knowledge of the truth, and there advanced the cause of God. In Bohemia they continued to increase, and even their enemies bore testimony to the innocence and purity of their lives.

In the same century, Waldenses were to be found scattered through all the different parts of Italy, and our author gives an extended account of the writings of one of their adversaries, who candidly admits the purity of their manners, their steadfast attachment to their principles, and the zeal with which they propagated them. But neither did they find rest here; for their adversary at Rome raised up persecution against them, by which they were nearly extirpated from Italy, except in Piedmont, where, in their sequestered vallies, they still found a refuge.

Notwithstanding all the evils which had been inflicted on them, in the thirteenth century, they were numerous in France in the beginning of that which followed, partly from the faithfulness of parents in educating their children in the truth, and partly by an influx from the vallies of Piedmont, where there was a redundant population. In one year, a hundred and fourteen of them were burnt in Paris, and with wonderful constancy endured the flames. There were often, at this time, two rival infallible heads of the church contending against one another, and as one of them resided at Avignon, he was very anxious to get rid of those in his neighborhood who looked upon him as antichrist, and there was of course an increased activity to have them destroyed. About the end of the century, the Waldenses of the valley of Pragela were unexpectedly assailed, on the twenty-fifth of December; and, unfitted for resistance, they fled to one of the highest mountains of the Alps, afterwards called from this the Mountain of Retreat. Women were seen carrying their infants in their cradles, and leading such as were able to walk, and multitudes were slain ere they could reach their inhospitable refuge, which was deeply covered with snow. Eighty infants were found next morning dead in their cradles, and numbers, both old and young, afterwards perished in the most deplorable manner. The details of this calamity were

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handed down from parents to children, and were fresh in the recollection of many for hundreds of years.

In Germany, and particularly in Bohemia, there were at this time thousands of Waldenses, who lived with less molestation than their friends suffered in many other places, though here also the Church of Rome thought that an important duty was neglected if the persecution of heretics ceased. Such, however, was the humility, the purity, the peaceable disposition of the persecuted, that their enemies could condemn nothing about them except their principles. From Bohemia, as from other places, these friends of God looked to the Alpine vallies as the residence of their mother church, where they sent testimonies of their benevolence, and from whence they received their teachers.

In the preceding century, the Waldenses had been reduced to a very small number in Britain, but in this they increased to a great extent. This was owing partly to the labors of Walter Lollard, a German, from whom they received the name of Lollards, and who was committed to the flames after he returned to the continent. But the chief agent in this favorable change was the celebrated John Wycliffe, a man of great natural powers, improved by the best education which Oxford could furnish, and the reputation of this seat of learning was then so high, that it had lately been attended by thirty thousand students. Wycliffe excelled in every department of learning, but from a deep veneration for the word of God, he gave himself particularly to the study of it, which led him gradually to those enlightened and correct religious views which he obtained. A plague, which, following the usual course, had travelled from Asia westward to Europe, had cut off one half of the population of the then known world, and reaching London, swept away a hundred thousand of its inhabitants, was the means of giving a more serious direction to the mind of our reformer. He not only opposed the errors and superstitions of the church, but also boldly stirred up the king and parliament to withhold the disgraceful payment which they had long made to the see of Rome, maintained that the civil power could alienate the property of the church, and, considering its endowments as a cause of its corruption, argued that they should be withdrawn. The contest between the rival popes, he considered as an encouragement to oppose the influence of both, and said, "Christ hath already begun to help us graciously, in that he hath cloven the head of antichrist, and made the two parties fight against each other." A translation of the Bible, which he made into English, and a number of valuable religious publications of his own, some of which are still extant, were extensively circulated, and reformation made rapid progress. Nearly one half of the kingdom, in the opinion of our author, were Lollards, though many of them did not carry their views so far as their leader. A reformer, of such activity and success, was sure to be hated and persecuted by the popish clergy, but he was esteemed and defended, not only by the multitude of the people, but also by a number of the most influential persons in the kingdom, so that after a life of unre-

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mitted labor, and not a few sufferings, he died at last in peace. His writings were highly useful in many parts of Europe, and particularly to the reformers in Bohemia.

In the Alpine valleys, the Waldenses increased so much in numbers, that the population exceeded the means of subsistence, and it was found necessary that some of them should seek other habitations. In Calabria, in the south of Italy, they found a fine country badly cultivated, and thinly peopled. Thither a number of the young people removed, carrying from their parents what they could spare, for assisting them in their new settlements. Having made a distinct agreement with the proprietors of the soil, they raised to themselves habitations, commenced their improvements, and soon changed the aspect and increased the produce of the country. The priests, however, began to complain that this people did not make their children priests, or monks, or nuns; that they had no images, no pilgrimages, no masses for the dead, and expressed their suspicion that they held a different belief from that of the Church of Rome. The proprietors of the soil, unwilling to lose such conscientious and profitable tenants, remonstrated with the priests that they were an honest and industrious people, who had greatly improved the country, and increased the tithes of the priests, and that they should be left unmolested. Thus their good conduct, contrasted with that of the people around, procured them the protection of their superiors, who defended them from the priests for almost two hundred years. With the statement of these things our author concludes his first volume.

This selection will enable our readers to form an idea of the kind of entertainment they may expect from this volume, and will, we hope, have an influence in leading them to seek information more in detail, about these and a number of other important events which are brought forward into view. They will find much interesting information respecting a momentous period in the Christian Church. It shows us the gradual rising, and the movements of that apostate society, which has had such an influence upon the civil and religious interests of the world, and the zealous and intrepid opposition that was made to its encroachments by a host of godly and eminent followers of the Lamb. These topics, at all times interesting, have at present an additional importance, as the diffusion of divine truth, and the principles of civil liberty, are weakening the power of the man of sin, and encouraging us to look forward to his entire overthrow. When any occurrence in providence points out a remarkable diminution of his influence, by looking back 1260 years from that event, we shall very probably find in this history that at that time there was some noticeable accession to his power. Thus shall we be led to magnify the faithfulness of God, and have our minds cheered by the prospect that, at the time appointed of the Lord, there shall be an entire destruction of this pernicious system. When we consider, however, the advanced period of the christian era, at which it reached its full maturity and vigor, we are led to conclude that commentators have assigned, in general, too early a date for its complete

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subversion. If from the time when ignorance, and error, and idolatry, and wickedness, had reached their greatest height in the Church of Rome, and civil and religious liberty had suffered their deepest depression, we compute 1260 years, the time of greatest glory to the Church of God seems yet at a considerable distance. But let us be thankful for what she has attained, and rejoice in the prospect of the blessed accession that may be made to her light and purity, before either have reached their highest pitch.

Church history is a department of reading to which no christian should be a stranger; and in this, much precious information will be found about an era comparatively little known, but from which much may be learned, both from the conduct of the friends and the enemies of the cross of Christ. We would particularly recommend this book as one very suitable to the numerous congregational or village libraries that are formed in different parts of the country.

After the outline which we have given of the information it contains, it is not necessary that we should make many remarks of our own on this publication. The account which Mr. Blair gives of the diligence with which he sought after, and perused such a number of old volumes that could contain very little that was inviting, shows abundantly that he is entitled to praise for patience and industry. The public are greatly indebted to him for raking up so much valuable information from such heaps of rubbish. To the praise of historical honesty he is equally well entitled. There is apparent indeed in the book a strong desire to vindicate the Waldenses from the aspersions thrown against them by their prejudiced and often unfaithful enemies, and this may have, unawares to our author, led him at times to represent them in too favorable a light. But, as in general, he assigns the reasons why he contradicts the statements made to their disadvantage, he enables his readers to judge what credit is due to his defence. But no person can read the book without feeling that the author is a man of integrity, who states with honesty and solid judgment what he thinks was supplied to him by his authorities.

While he most unquestionably possesses the most important characteristics of a good historian, we are sorry that we cannot with so much freedom award him the honor of some of the lesser qualifications. He is the very opposite of many modern authors, who seem to pay but little attention to the gathering of ideas on their subjects, but pay a laborious and minute attention to the dress in which they are clothed. Mr. Blair, on the contrary, has been patient and laborious, in collecting information, which he brings forward with much judgment, and a desire to instruct, without seeming to care much about the form in which it appears. He serves up an abundance of good wholesome provision, but does not seem to take much thought about having it presented with nicety or elegance. This will hurt the book in the estimation of fastidious readers. In some instances, his inattention to his language renders even his meaning obscure. The arrangement of some of the more minute parts of his history appears also to us to be somewhat questionable.

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We confess that we are of the number of those who, as he anticipated, think the analyses which he gives of the treaties of some of the eminent men too long. They may not have been given before; they contain distinct information of the state of their opinions, and show how gradually the christian world has come to think accurately upon divine subjects; but when in so many instances, they are only a repetition of what had been stated in the account of other treatises, it would have been as well that, in many instances, they had been shortened, and we are afraid that many like ourselves will feel weariness in the reading of them.

But, admitting these and some other minor faults, we think this a very valuable addition to our church history, and are particularly pleased with the soundness and accuracy of our author's theological views, the faithfulness with which he denounces all heretical opinions, and every practical departure from the holy commandments delivered unto us, whether they appear in church defection, or in the conduct of individuals. It is a publication, therefore, that we can recommend to our friends with perfect freedom, and also with the assurance that they will find in it much interesting information well fitted to the promotion of their best interests. We therefore wish to our worthy author much comfort and success in the bringing forward of his other volume.

The appendix contains a number of documents valuable in themselves, and also as expressing the sentiments of a people so remarkable. We have no doubt that the following extracts from "the ancient discipline of the evangelical churches of the vallies of Piedmont," will be gratifying to many of our readers.

ON TAVERNS.

"The tavern is a fountain of sin and school of the devil, where he worketh his miracles after his own manner. God useth to show his power in the holy church, and there to work his miracles, namely, by opening the eyes of the blind, and making the lame to walk, and the dumb to speak, and the deaf to hear; but the devil doth quite the contrary in the tavern; for when the drunkard goeth to the tavern, he goes upright; and when he returneth, cannot stand, and hath as it were lost his sight, hearing and speech. Behold the miracles which the devil worketh in the tavern. The lessons which are learned in this school of the devil are drunkenness, swearing, lying, perjury, blasphemy, denial of God, and the commission of many other sins; for in the tavern are raised all quarrels, slanders, contentions and murders; and those who keep the taverns and suffer this, are partakers of all sins and evils there committed."

ON DANCING OR BALLS.

"A ball is the devil's procession, and whosoever entereth the dance entereth into his procession. The devil is the leader, the middle, and the end of the dance. So many paces as a man maketh in a ball, so many leaps he maketh towards hell. They sin in dancing sundry ways, in walking, for all their paces are numbered; they sin in touching,

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in their ornaments, in hearing and seeing, in speaking, in lies, in singing, and vanities. A ball is nothing but misery, sin, and vanity; and therefore, we will show, as touching balls; first, by testimony of scripture, and afterwards by reason, how wicked a thing it is to dance. The first testimony we produce is out of the gospel, where the dancing damsel caused John Baptist's head to be cut off. The second is in Exodus, when Moses, drawing to the congregation, saw the calf, he cast the tables out of his hand, and brake them beneath the mount, and afterwards by him and the sons of Levi, were slain of the people about three thousand men. Besides, the ornaments which women wear at balls, are so many crowns, signifying the several victories which the devil hath obtained by them against the children of God. For the devil hath not only a sword in their balls, but also comely persons, and well adorned, for the tongue of a woman is a glittering sword. Moreover, the devil in this place smiteth with a very sharp sword, for the women come not willingly to balls without painting and adorning themselves, which paint and ornaments are like the whetting of the devil's sword, and the rings which are made in balls, as the round stones on which he sharpens them."—*U. Secession Magazine.*

EXTRACTS.

INFLUENCE OF FAMILY PRAYER.

The effect of family prayer upon the domestic circle must be very great. Nothing can have a more powerful tendency to soothe the feelings, to promote mildness and kindness, and to induce all the members of the family to be faithful in the discharge of all their various duties. All our devotional duties bring with them temporal blessings.

Family prayer is invaluable, if we regard it merely in reference to domestic economy. It is the oil which removes friction, and causes all the complicated wheels of the family to move smoothly and noiselessly. It is the stimulant which is best calculated to excite to fidelity and exertion. Can the circle, which has been feelingly uniting in the prayer that God would give them control over all their passions, and make them meek and lowly in heart, become at once transformed into a scene of irritation and strife? No! The influence of the hour of prayer must reach onward through the duties of the day. It must promote harmony and affection.

Suppose a christian father, having assembled his family for morning prayers, offers some such petitions as the following:

'Oh God, we bow before thee this morning, as a family, to pray that thou wilt forgive our family sins. If we have been unkind to one another, or impatient in feeling, or unfaithful in duty, wilt thou forgive

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us. We know that thou dost see all that we do, and dost know all that we say or feel.

'Thine eye will be upon each one of us this day, and we pray that we may not forget that thou dost see us. May we all be kind and forbearing and humble. May we all be diligent in improving our time, and have that calm and heavenly frame which religion affords.

'Saviour of sinners, thou who didst die that we might live, we trust in thee. Oh may we have more of thy Spirit. May we more earnestly engage in efforts to do good. Wilt thou, who didst take little children in thine arms and bless them, bless the children of this family. May they be dutiful to their parents, affectionate to one another, and purified from sin. And may we all hereafter meet, a happy family, in our heavenly home. We ask all in the name of Jesus our Saviour, to whom be glory for ever, Amen.'

Now, if such a prayer be feelingly offered, will not its influence be felt in the occurrences of the day? Will not this morning introduction to the Deity and this recognition of his presence and authority, promote tenderness of feeling and watchfulness of conduct? Most certainly it will. And the testimony of ten thousand happy christian families may be collected in attestation of the invaluable temporal benefits of morning and evening prayer. There is in fact nothing which can shed so sweet a charm around the fire-side, which can make the outgoings of the morning and the evening so cheeringly to rejoice, which can infuse such serene happiness into the bosoms of your playful group of children, as that piety which makes the family a family of prayer, and which animates each heart with hopes of heaven. "Godliness has promise of the life that now is, and of that which is to come."

But look for a moment at the influence of family prayer upon the spiritual prospects of your children. What can more deeply affect their minds than to see their father imploring forgiveness of God, and fervently commending himself and them to his protection. "Actions speak louder than words." By your actions, they see that you are sincere, and they are compelled to the belief that there is a reality in the religion you profess. A few years since, a young lady made a visit of a week in the family of a clergyman eminent for his piety. As she listened to the fervent supplication of the father, as he, morning and evening, implored God's blessing upon his family, her feelings were deeply affected. Each succeeding hour of prayer strengthened and deepened the impression. She became convinced of sin, and in real contrition was led to the Saviour. And upon that domestic altar she offered up her heart a living sacrifice to the Lord. This lady is now the wife of a clergyman and is an active, useful servant of her Redeemer. But it is unnecessary to multiply examples. The record of every church will tell of numbers, who have received their first religious impressions in the exercise of morning prayer, and have first met the Saviour at the domestic altar. Thousands of christian families have been made happy on earth and prepared for joy in heaven, by that influence which has been diffused from the morning

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incense and the evening sacrifice. And unnumbered ransomed saints above, who celebrate the praises of Jesus in the golden city, and bow with adoration in the blest mansions, first learnt "the song of Moses and the Lamb" around the fireside of their home on earth. If you would have your children love the Saviour, O, let them see that you love him, and that it is your pleasure to worship him.

If family prayer is *neglected*, how dreadful must be the influence upon the minds of your children. This neglect is to them a constant and powerful declaration, that you deem religion emptiness, and a life of prayer unnecessary. The exhortation of their minister or sabbath school teacher has perhaps arrested their attention and softened their feelings. They go to their prayerless home and meet their prayerless father. The evening comes and there is no prayer to fix and deepen the impressions received. Your child goes to bed, saying to himself, "Father does not pray; why should I?" He awakes in the morning, but no morning prayer greets him. His worldly father hastens to the business of the day, and leaves his poor child in weakness and temptation, unsupported by parental precept or example. Nay, more, he is lured by a father's example to banish serious thoughts, to grieve away the Spirit, and to plunge more recklessly into all the sins of a thoughtless and irreligious life. Oh, when that great day comes, in which the secrets of all hearts will be revealed, how many parents will be found to be the spiritual murderers of their children? Professing christians! how can you bear the thought of the reproaches of your lost child at the bar of God. Shall he be permitted to say, "it was your neglect of duty which induced me to neglect religion and ruin my soul. And now, in consequence, I must take up my abode in the eternal dungeon with eternal despair." Oh, if there be a prayerless father among the readers of this book, let him look forward to the judgment, and think of the scenes he then must witness.

We ought, however, to remember not only that it is the natural tendency of prayer itself to promote the piety and happiness of the family, but also that *God hears and answers prayer*. God confers favors upon us in answer to our requests, as really as does any earthly father regard the expressed wants of his children. And it is this consideration which makes prayer of such vital importance. The benefits we have alluded to, rich and abundant as they are, are incidental to the exercise. They are connected with it by the natural operation of cause and effect. But over and above this, there are special blessings which God bestows in answer to our petitions. Because we ask, he grants. He averts calamity, and relieves from sickness and pain, and sends prosperity, and dispenses spiritual gifts, in answer to the prayers which ascend from the domestic altar. We should call upon God, if we would have his blessing. He who does not recognize God in his family, must expect that they will be unprepared for the entrance of the destroying angel, and that his children will live without God, and die without God, and grope in sin and gloom through the ceaseless ages which are to come.

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PARENTAL DUTY.

Having solemnly dedicated your children unto God, in holy baptism, it will be your duty carefully to instruct them in the knowledge of divine things. In baptism, we surrender our children to the Lord as our God and the God of our seed; we thereby recognize his propriety in them, and are therefore under the most solemn obligations to bring them up in the nurture and admonition of the Lord. And when you consider how much depends upon our faithful exertions, it will readily appear that it is especially important to commence early our efforts to communicate useful instruction. The youthful mind may be compared to a fertile soil. If it be not occupied by good seed, which may in due time yield a valuable crop, it will be productive of useless or noxious weeds. It is a fact, well known to the cultivator of the soil, that if pernicious weeds have taken root in the ground before he sows his seed, its growth and fruitfulness must be greatly hindered, if not entirely defeated. Equally certain is it, that if the youthful mind be left uncultivated, erroneous and unholy principles, leading to sinful practices, will spring up. If the parent shall remain asleep, with regard to the importance of the duty of communicating religious instruction, the enemy, more vigilant, will be successfully employed in sowing the seeds of error. And, after these shall have taken root, even should it be possible to eradicate them, it will require more labor than would originally have been necessary to implant the principles of useful knowledge. Let then the parent early engage in this interesting work, and ere the soil is overrun with hurtful weeds, let him be assiduous in sowing the seed of divine truth. The apostle mentions it to the commendation of Timothy and of those who had the care of his christian education, that from a child he had known the holy scriptures. Honorable mention is likewise made of the piety of Timothy's grandmother Lois and of his mother Eunice. And there is no doubt, that his distinguished piety and his early acquaintance with the holy scriptures are attributable, under God, to the fidelity and care of his pious female relatives. Mothers have special advantages, and are therefore under special obligations to be diligent, in early instilling into the minds of their children the elements of christian knowledge. Not only are children, ordinarily, more immediately under the eye of their mothers, in consequence of which they have more frequent opportunities of imparting to them useful knowledge; but, that amiableness of disposition, and that tenderness and gentleness of manner which distinguish the female character, qualify them pre-eminently for enlisting the affections and for bringing home to the hearts of their children religious instruction. Let mothers therefore be particularly careful to improve this talent with which heaven has honored them.

To communicate religious instruction successfully, we must begin with the simple, elementary principles of christianity, and lead our young pupils forward as they may be able to bear. Let the minds

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of our children be early impressed with the truth that there is a God, who is present at all times and in every place; that he is the witness of all their actions; that he loves righteousness, but hates wickedness. Let a view of God's unutterable goodness be tenderly and affectionately exhibited to their minds, that they may be sensible of their obligations to refrain from what is evil and to do those things which are acceptable in his sight. Make them early acquainted with the fact that they are sinners, and that they must consequently die; that they are even now exposed to the divine displeasure, and that without an interest in the Saviour, they cannot die happily. Explain to them the plain and familiar language of inspiration, the love of God manifested in the gift of the Son, and the amazing condescension and grace of Jesus Christ, in dying for sinners, the just for the unjust, that we might be delivered from the wrath to come. Let the encouragements which the sacred scriptures hold out to the cultivation of youthful piety, be exhibited to their view, and let them be exhorted to remember their Creator in the days of their youth. To promote these desirable objects, let them be taught to read the holy scriptures, to sanctify the sabbath and to reverencc all God's institutions. Bring them early to the house of God, to attend upon the preaching of the gospel, and let them be habituated to the regular observance of religious duties, and cautiously guarded against every thing like disrespect for any of the divine ordinances. Especially let them be taught to pray. And to render the exercise more interesting, let the nature and the reasonableness of the duty be familiarly explained, as their opening understandings are prepared to receive instruction.

To aid the pious parent in the discharge of the pleasing and most important duty of communicating religious instruction, there are various catechetical compends of christian knowledge, which may be advantageously used. These are numerous and of different relative value. And, without saying any thing to the disparagement of others, which experience may have demonstrated to be useful, it is believed, that there are none, amidst the great variety of catechisms, which in all respects are of equal value, with those of the Westminster Assembly, and of the venerable Brown, of Haddington. These compends of christian doctrine are valuable, not only for their faithful exhibition of sacred truth, but for the plain and simple and scriptural manner of expressing the truth, for which modern decorations of style are perhaps not so well adapted. They were framed by men who were "mighty in the scriptures," and they give us a familiar exhibition of the "good old way" of christian doctrine, without the fanciful speculations and refinements of modern theologians. These, therefore, the parent may use, with advantage to himself, as well as with profit to his children, in the communication of religious instruction.

If it were necessary, it would be easy to cite numerous passages of scripture for the purpose of showing the importance attached to parental instruction. You recollect the honorable testimony borne to the character of the father of the faithful, as the master of a family.

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"I know him," says the God of Abraham, "that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." And when the ordinance of the passover was instituted, a particular charge was given to Israel, to explain to their children the meaning of this service. "It shall come to pass when your children shall say unto you, what mean you by this service? that you shall say, it is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians and delivered our houses." And, when God had given his commandments, his statutes and his judgments to Israel, this solemn injunction is added: "Thou shalt diligently teach them unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up." With these plain and strong declarations of scripture before us, it cannot be necessary to stop to notice the objections frequently urged against the propriety of instructing children in divine things, drawn from their alleged inability to understand them. It is readily admitted that there are many truths revealed in the Bible, of which children and even many who have attained to mature age, can form but very imperfect ideas. But though a child may not fully comprehend divine truth, it may, nevertheless, have such conceptions of the truth, as may exert an important, salutary influence over both the heart and the life. A child, for instance, may form such an idea of the Omnipresent God, as may exert a powerful influence in restraining him from evil and in exciting him to do that which is good. But let this be as it may, our duty is plain, we are to teach our children diligently. As parents, then, let us be busy in the spring time of life, in sowing the seeds of divine knowledge. Let our part be faithfully performed, and "all our children shall be taught of the Lord, and great shall be the peace of our children."

And while we are industrious in instilling the principles of heavenly wisdom into the minds of our children, let special care be taken to recommend our instructions by a correspondent example. At a very early period of life, an imitative disposition begins to display itself. Even before children are capable of understanding the import of abstract principles of morals, they evince a disposition to imitate the example of those with whom they are familiar. It is greatly important, that this imitative disposition be early brought under the influence of salutary control. Let parents, therefore, be circumspect in the whole of their deportment before their children. Let them, in their conduct, exhibit an example of undeviating regard for all religious duties. Let them scrupulously avoid every thing in their language and temper, as well as in their actions, which is contrary to the purity of the gospel. Thus will your children see that you feel the importance of divine things, and your example will serve to fix the conviction in their tender bosoms, that there is a solemn reality in religion. When they see godliness consistently exemplified in your walk and conversation, they will be influenced to appreciate justly

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the value of your instructions, to reverence the ordinances of religion, and will learn, like young Obadiah, to "fear the Lord from their youth."—*Dr. Pressley.*

WESTERN NEW-YORK.

Your printer made a little mistake in the caption to my last letter, in dating it from the *new*, instead of the *near* West. Not that the title was altogether inappropriate, for our west has surely been conspicuous for its fondness for new things, especially in matters of an ecclesiastical nature. Among these novelties are what some have dared to call *revivals of religion.* The desecration of so sacred a term, has had the effect to impart, in the eyes of many, a most venerable character to those proceedings, to which it has been surreptiously applied. Hence has arisen the timidity with which this subject is approached. Any attempt to draw aside the veil that conceals the true deformity of a system, which arrogates to itself the tremendous authority and awful power of the Holy Ghost, is unhesitatingly denounced by its advocates, as only exceeded in guilt by the unpardonable sin. This is not the only difficulty. That portion of the community who sneer at every thing sacred, never take the trouble to discriminate between the profanation and the proper use of the expression, *revival of religion*, and therefore take it for granted that all opposition to the *misapplication* of the *term*, is an argument against the *thing itself.* This misapprehension on the part of such persons, is very promptly laid hold of by all the advocates of *new measures*, and wielded with no small success, against those who undertake to show their dangerous tendency. This league between irreligious ignorance and intolerant enthusiasm, against the cause of pure and undefiled religion, has already too long hood-winked and haltered the advocates of truth. It is time *to cry aloud and spare not.*

It would not be a very easy task to enter into a detail of all the various measures which have been adopted and acted upon, in order to mimic, with solemn mockery, the scenes of the day of Pentecost. It would probably have been better for the church at this time, if our religious publications had taken some other method to afford light upon this subject, than that of dragging before the world, all the minute particulars, both with regard to persons and things, which have brought so much reproach upon the cause of the Redeemer.

The new measure system, as it is now styled by way of distinction from all former gospel measures for promoting the glory of God, is undoubtedly the most successful mine that has been sprung since the days of the reformation, for the total subversion of the order and faith of the christian church. And the reason is simply this; its foundation, to its very lowest depth, is laid in error—error, false, and ruinous as perdition itself. The prime error of the system is, *that the attention of the sinner must be excited and fixed*, and *novelty* is best adapted to produce this effect. I have used nearly the words of Mr.

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Finney in his second sermon, on Ezek. 18.31. And whoever has read at all on the subject, must admit that this is the favorite argument of all his class. It amounts to this. It is necessary to awaken a sinner's attention to the subject of religion; novelty awakens this attention; therefore, novel measures are right. In other words, whatever measures and motives answer this purpose are right, and should be pursued. The absurdity and danger of this mode of reasoning, must be apparent to every reflecting mind. Its absurdity lies in this, if novel measures of exciting attention in sinners, are to be incorporated among the obligations of christians, then, as soon as one course of measures has become old, and ceases to produce that effect, another course must be adopted; and so on, until the ingenuity of men—I might add, and devils—is exhausted. And that will not be, until *He* comes *whose right it is to reign.* Its danger lies in opening a door for the introduction, in the protestant church, of all the abominations of the *Mother of Harlots.* Who does not perceive, that this is that ground work upon which Romanism has built up her soul-destroying delusions? Her pictures, her altars, her robes, her music, all her mummery, are only designed to awaken *attention.*

This is not an extravagant view of this subject. Facts are abundant, to show that these deductions have been acted out. Facts show that new measure men have put into practice one *novelty* after another, until they went beyond all bounds of reason and decorum. Facts show that the very same arguments that are brought by new measure men, in favor of methods for producing an excitement, are used by the Church of Rome, in favor of her methods to do the same thing. Facts show that new measures are growing old, and that either new subjects must be found to work upon, or new objects must be presented. Facts show that a great portion of the christian community in this country, have become so dependent upon *new methods* to awaken attention, that it will take some time before they are awakened again, unless some one gets up another *novelty*, in more senses than one. What will come next? What has already come next? Next to new methods must come new motives. The thousands and myriads who have gone to glory in the *old way*, have done well enough, but the wonderful discovery has been made in a very late day, that if we preach or listen to the gospel as taught of old, we shall all be condemned for not taking advantage of more modern improvements.

The word of God is the only legitimate means of awaking the sinner's attention. That word in all its parts is adapted to the great purposes of advancing the glory of God, and the power of Christ's kingdom. The new method of preaching is, to cull out all those passages which declare the law of man's obligation to God, placed there for the express purpose of convincing men of their inability, and to prove from them the power of man in regeneration and sanctification: The influences of the Holy Ghost are matters of theory, at best; the influences of human reason and *powerful preaching*, are the matters of practice, in the estimation of these improvers upon

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the Bible. It is very conspicuous in the kind of preaching to which I allude, that the truth, the whole truth, and nothing but the truth, is not one of its characteristics. Look over one of these modern sermons. Is the word of God elucidated by its different parts, until the *Thus saith the Lord*, stands forth proved, and pointed? Not at all A great deal of metaphysical reasoning is gone into, in order to show how a man may repent, and believe, and do good works, and get to heaven of *himself;* but pretty much all that you find of scripture in these compositions, is the *motto*, which is dignified with the name of a *text*, placed for form's sake at the top of the discourse. This disposition in modern preachers to "*speak a vision of their own hearts*," is increasing. These results are daily developing themselves.

A sister church has been distracted by these *abominations*. Those who have labored to resist the desolating current, which is fast sweeping her from her old foundations, must now be content to be stigmatized as the *agitators* in their ecclesiastical assemblies, while those who just now are caressed as the most moderate men, will enjoy at some future period the unenviable privilege of looking back to the heights from whence they then shall have fallen.

Our church* has much cause for thankfulness that she now stands so strong. As she increases in numbers and extent, her danger will also increase. In western New York she may raise up a beacon light of truth upon the walls, that shall bring back many a benighted pilgrim, who has lost his way in this wilderness of errors. If she neglect this portion of her flock, she does it at her peril. Here all is young. It then becomes the duty of the church to look after these cions, which have been engrafted on the parent stock, lest when they whose care it ought to be, come to look for *grapes*, they find *wild grapes*. But of this anon.—*Christian Intelligencer.*

THE CHRISTIAN MARINER.

When loud the midnight tempest roaring,
Lifts on high the ocean waves,
The fearless tar, his God adoring,
Calmly every danger braves.

When tender thoughts of home come o'er him,
'Tis a thought to soothe and cheer,
That brings the seaman's friend before him,
Caring for his dear ones here.

What though the pangs of death assail him,
Sinking in the sickly clime;
He has a hope that cannot fail him,
Piercing through the veil of time.

No perils of the deep can daunt him,
While he makes his God his trust,
And has no deeds of guilt to haunt him,
All whose ways are true and just.

* This is spoken of the Dutch Church, but is equally true of the Associate Reformed.—*Ed.*

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He hears the billows angry dashing,
Booming o'er the reefy shoal,
And midst the light'nings, round him flashing,
Stays on God his tranquil soul.

He knows the power that can deliver,
Will deliver, if 'tis best;
And unto Him, its guard and giver,
Yields his spirit, and is blest.

'Tis ours his orphan'd charge to cherish,
Ours his widow'd one to cheer;
And goods, that in the using perish,
May be stor'd in heaven here.

CHRIST.

"I am the Way, the Truth, and the Life."

Thou art the Way—and he who sighs,
Amid this starless waste of wo,
To find a pathway to the skies,
A light from Heaven's eternal glow,
By Thee must come, thou gate of love,
Through which the saints undoubting trod:
Till faith discovers, like the dove,
An Ark, a resting place in God.

Thou art the Truth—whose steady day
Shines on through earthly blight and bloom;
The pure, the everlasting ray,
The lamp that shines e'en in the tomb;
The light that out of darkness springs,
And guideth those that blindly go;
The word whose precious radiance flings
Its lustre upon all below.

Thou art the Life—the blessed well,
With living waters gushing o'er,
Which those that drink shall ever dwell
Where sin and thirst are known no more;
Thou art the mystic pillar given,
Our lamp by night, our light by day;
Thou art the sacred bread from heaven;
Thou art the Life—the Truth—the Way.

COLONIZATION HYMN.

BY G. W. BETHUNE.

Home for the exiled nation!
Rest for the weary Slave!
For Africa, salvation!
Hope points across the wave;
Where Afric's golden river
Meets with the pearly seas,

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And graceful palm-trees quiver
To morn and evening breeze.

The God of love has spoken:
"There shall the refuge be,
The captive's chain is broken,
The long oppressed are free."
The ransomed one returneth
With gladness to her shore,
And Ethiopia mourneth
Her ravished sons no more.

The white man's pride no longer
Shall scorn the sable brow,
Nor weaker to the stronger,
In hopeless bondage bow.
Erect in conscious freedom,
The negro lifts his head—
And God's own hands shall lead him
In glory's path to tread.

The star of hope is lighted
On Messurado's steep,
And soon, a land benighted
Shall wake from error's sleep—
The Sun of God arising
With beams of joy divine,
Each wandering tribe surprizing,
Shall o'er her deserts shine.

MISCELLANEOUS.

For the Christian Magazine.

THE MISSIONARY ENTERPRIZE.

The period of the world in which we live, is remarkable. It is peculiarly distinguished, by the direct and open attack which is made on the kingdom of darkness. The followers of the Prince of Peace, in past ages, have been hard pressed in maintaining the cause of God where it was established; so hard was the contest, that, in many instances, they suffered bonds, imprisonment and death. But now a period has arrived when, almost on all sides, the kingdom of darkness has been assailed by missionaries of the cross, and penetrated to its centre. This period is not only remarkable, as to missionary exertion, but also it is very important. Its importance arises from the aspect which the missionary field presently presents. Many missionaries have recently been removed by death; their posts must be occupied; the demand, consequently, for laborers is great, but owing to the difficulty in procuring suitable laborers, these demands cannot

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be answered.* That the church may be stirred up to employ vigorous exertion, in order to procure and train up youths for the ministry, and that youths may be excited to devote themselves to the work of the Lord in the fields of missionary enterprize, we urge upon them the following considerations:

To engage in this work, you have the command and commission of the Lord of the harvest.

Before our Lord Jesus Christ ascended to glory, he gave his disciples this commission: *Go ye into all the world, and preach the gospel to every creature.* This commission was not given to the eleven disciples exclusively; it is binding on the church in every period, till she shall fill the earth. It becomes her zealously and prayerfully, as in the sight of God, to use every means, that the gospel may be diffused throughout the whole world. And the youth, whose mind has been powerfully inclined to the work of the holy ministry, whose heart is filled with deep compassion for perishing souls, who feels himself laid under an awful necessity to preach the gospel, cannot, surely, read this commission without feeling the command laid on himself, and the commission put into his own hand; go *thou* and preach the gospel. As this command and commission powerfully constrains the missionary to go and preach the gospel wherever the Lord opens a field of labor, even to the ends of the earth; so also it cheers him, amidst the dangers and trials to which he is exposed, that he is not only authorized by the church and missionary societies, but is a home or foreign ambassador of the Lord, and has his commission from the King eternal, acting in obedience to his command.

The deplorable and lost condition of the heathen, is powerfully calculated to excite you to engage in this work.

They are held in the vilest and most terrible bondage. Satan, the god of this world, reigns in them and rules over them; he works in the hearts of the children of disobedience, and leads them captive at his will. They are in ignorance. They know not the God who made and preserves them, and to whom they are responsible; they know not their own condition as fallen creatures, nor the way of salvation through Christ: they are so blinded and degraded that they bow to idols. Surely they walk in darkness, and sit in the region and shadow of death. They have no Bibles, no sabbaths, no ministers of the gospel: gross darkness covers them. They are in a lost condition; being under the curse of God, without the means of salvation, unable to deliver themselves, and hastening to the eternal world. Youths! ye who have tasted that the Lord is gracious, hasten to their aid; hasten to put into their hands the word of life; to proclaim to them the Lamb of God, who taketh away the sin of the world, that they may be turned from darkness to light, and from the power of Satan

* The want of pious and devoted missionaries is severely felt. The statement which the American Board of Foreign Missions recently published, exhibits a striking illustration of the fact. For 1832, missionaries needed, 19; obtained and designated, 6. For 1833, needed, 49; obtained and designated, 20. For 1834, needed, 64; obtained and designated, 23. More men, say they, will be urgently needed to sustain the operations of the Board, than there is now any prospect of obtaining. In most cases, where a less number or none has been sent, (to missionary stations,) it has been owing solely to the want of missionaries to send!

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unto God, and receive forgiveness of sins, and inheritance among them that are sanctified by faith in Christ.

Let the success with which missionary labors have already been attended, excite you to engage in this work.

Missionaries of the cross who have preached the gospel in the dark places of the earth, to the Bengaleese, to the Hottentot, or to the Islander in the Pacific ocean, have often had to mourn over the depravity of the human heart in resisting the gospel; but God has, in not a few instances, given testimony to the word of his grace, and crowned their labors with success. Let us turn to the map of the world, and view for a moment a few missionary stations, and mark the blessed change which by their labors has been effected among the heathen. In the East Indies, the banner of the cross has been unfurled; the word of God is making its way amidst the thick darkness, and many have been gathered to the fold of Christ. In South Africa, numbers of her sable and deeply degraded sons have been enlightened by the gospel, and made kings and priests unto God. In the islands of the Pacific ocean, many have cast their idols to the moles and the bats, and worship Him that liveth for ever and ever. The day-spring from on high has visited the dreary regions of the Esquimaux, and on the hearts of a few, the Sun of Righteousness has risen with healing in his wings. In snowy Greenland, the rose of Sharon has begun to blossom: Messiah's kingdom is established, and progresses. From reviewing the success which has attended missionary labors, it becomes us to exclaim, what hath God wrought! Be encouraged, therefore, devoted heralds of the cross, to enter the field of missionary enterprize! The work has been successfully begun; the wilderness and the solitary place has begun to be made glad, and the desert to rejoice and to blossom as the rose. The Lord will yet give to it the glory of Lebanon, the excellency of Carmel and Sharon.

To excite you to engage in this work, remember that it is the subject of prophecy.

The predictions which relate to the extension of Christ's kingdom, are exceedingly numerous. To illustrate the fact stated, we shall only select a few. Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. All nations whom thou hast made shall come and worship before thee, O Lord, and shall glorify thy name. God shall bless us, and all the ends of the earth shall fear him. The earth shall be full of the knowledge of the Lord, as the waters cover the sea. He who gave us these predictions, which foretel the conversion of the world to God, is the high and lofty One that inhabits eternity; his power to accomplish his word is almighty; his veracity is inviolable; one jot or one tittle of that which he has spoken, shall in no wise pass till all be fulfilled. The fact that the conversion of the world to God is the subject of prophecy, has animated the church and missionary societies to embark in the missionary enterprize on a wide and extensive scale, in order in some measure to meet the wants of perishing millions. Let it also, pious youths, fortify your hearts and stir you

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up to come to the help of the Lord against the mighty. God has risen out of his place, made bare his holy arm, and come forth to accomplish those glorious things which he has spoken concerning Zion; hence, numerous and interesting fields of missionary labor have been opened, and are ready to be occupied. The Lord, turning your eyes to these fields of labor, is saying, whom shall I send to these fields, and who shall go for us? Youths! casting your crowns at his feet, are you ready to reply, Here we are, send us?

Let the illustrious example of those who have gone before you in the work of evangelizing the world, excite you to missionary labor.

Example, as well as precept, has a powerful influence upon the mind. The example of those who have entered, lived and died, on the missionary field, is great and illustrious. They, amidst the difficulties, discouragements and dangers to which they were exposed, evinced zeal, ardor, patience and perseverance. To prove the fact, we have only to bring into view the names of Elliot and Brainard, of Vanderkempt and Swartz, of Carey and Marshman, and Martyn, names identified with the missionary cause, and examples you ought to imitate, and at which kindle your zeal. Nor can we pass over in silence those distinguished female missionaries, Harriet Newell and Nancy Judson. Young, accomplished, pious and ardently devoted to missionary labor for the salvation of the heathen, they left the endearments of the family circle; encountered the dangers of the ocean; finished their labors on the missionary field: and then obtained the crown of life. The grave of the one rises green on the Isle of France; the bones and the ashes of the other lie in the kingdom of Ava. The example of these missionaries has fired the hearts of others to carry the standard of the cross to heathen lands; let their example influence you. Though they be dead, they speak. They address you thus: *Do as we have done; hear the command of God; have pity on the perishing heathen; hasten to their help, to proclaim among them the glad tidings of salvation.*

The heathen are stretching out their hands for the word of life, but the treasury of the Lord by which it is furnished is sparingly supplied. New and extensive fields for missionary labor are open, from which the cry is heard, come over and help us; but these cries cannot be answered, the laborers are so few. In such an emergency, to whom are we to look and appeal? Is it not to the churches and to pious youth? The present aspect of the missionary cause, and the small means which we employ to sustain it, may induce us to ask, are we doing our duty? Are we really in earnest in the missionary cause? might not the churches do more, and might not many more youths, were urgent means employed, by the blessing of God, be found willing to devote themselves to the service of the Lord, in missionary labors. If the command of the Lord will not arouse us to duty, if we remain deaf to the cry of perishing heathen, to God we are responsible, and the responsibility is great. Let the churches, therefore, as to the missionary cause, shake off their guilty slumbers; let them be stirred up in that duty which God imposes upon them, which

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is to contribute funds necessary for disseminating the word of life among the heathen, and to train up youth for the ministry. Let them be careful to procure and encourage youth to devote themselves to missionary labors; and, amidst all their exertions, let them never forget to cry unto God for his blessing on the means employed for sustaining the missionary enterprize. Pray ye the Lord of the harvest, that he would send forth laborers.

Broadalbin. SCOTUS.

TEMPERANCE OF TIMOTHY.

To the Editor of the Christian Magazine.

1 Tim. 5.23: "Drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities." This is the sheet-anchor of all the drunkards and of all the lovers of strong drink in the world. It is quoted by them all with an air of self-complacency, which shows that they would gladly find in it a justification of their conduct. Let us endeavor to ascertain its meaning. Whatever may become of the direction of Paul to his dearly beloved son in the common faith, one thing is certain, on the very face of this passage, that Timothy had been practising on the principle of "total abstinence;" for on this fact is founded the apostle's counsel; and this fact is therefore most plainly presupposed. And, indeed, without supposing that Timothy was practising on the principle of total abstinence, the apostle's advice has no meaning. In truth, it is perfectly manifest, that Timothy was a thorough temperance man. Now, that we may appreciate the worth of his example, let us see what kind of a man Timothy was. Paul bears the highest testimony to his exalted worth of character. In ch. 6.11, he thus addresses him: "O man of God;" and in 2 Tim. 3.14,15, "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation. Timothy's example, then, is worth something. It is the example, not of a weak enthusiast, not of a well-meaning but simple man; but the example of a man of God, of a *great* and *good* man; and it ought to have much weight with those who are seriously inquiring after the path of duty in reference to temperance. But in reply to all this, it will be said, that Paul's counsel goes directly against Timothy's example. Let us see. Paul certainly did not mean that Timothy should drink no more water at all. If his direction be taken in this sense, the cure would be worse than the disease. To be altogether deprived of water, would, in the estimation of the veriest drunkard, be no desirable thing. We understand the apostle as saying, drink no longer water *only*, but *use also* a little wine. But does Paul condemn the conduct of Timothy? Does he tell him that he was a fool for pursuing such a course—that he was wrong in depriving himself of so much comfort—that he ought at least to take his morning, noon and evening dram—that when *cold*, it would be well to drink to *warm*

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himself; and when *warm* to *cool* himself? No, nothing of all this. So far from it, that on the contrary, it is manifest, from the manner in which he speaks and from his general recommendation of his character, that Paul fully approved of Timothy's conduct, and counsels him to depart from it "but a little;" "use a *little* wine." And for what purpose, I ask? For medicine? yes, just for medicine. "For *thy stomach's sake* and *thine often infirmities.*" Then, Paul's rule was such precisely as is adopted by the American Temperance Society. "Total abstinence from ardent spirits, except as a medicine." And let it be remembered, that Paul was giving direction with regard to the use of *wine*, and that the temperance society has to do mainly with distilled liquor; and the argument drawn from this text, becomes as much, therefore, in favor of the principle of total abstinence, as *brandy* is stronger than wine. And more than this, we have here the elements of a scriptural *temperance society.* Here is the agreement of two men in relation to the principle of total abstinence, and to all intents and purposes, a temperance society. These *two* men, let it be remembered too, were Paul and Timothy; two as bright luminaries as ever shed light on the atmosphere of the church. I would submit to the candid and sober-minded, whether this be not the true meaning and proper bearing of this much abused, oft perverted passage. T.

THE AIM AND PROGRESS IN THE CHRISTIAN RACE.

(Concluded.)

What then should be the scope of our life?

The aim and progress of the christian, *I press toward the mark.* Perfect holiness or conformity to Christ, is the *mark* at which Paul aimed. He ardently desired perfectly to know, love and enjoy God in Christ, as his portion. Eternal glory is the *prize* of the high calling of God in Christ Jesus.

True christians, aim at heavenly things. Arrows are shot at a mark. Those who run in a race, press toward the mark or goal, where the prize is suspended and the judges seated. God has called his people into his kingdom, to the end that they may be sanctified and glorified. All who understand the nature and design of the high calling and comply with it, renounce sin, Satan and this world, and choose God and heaven as their portion and happiness. They "look not at the things that are seen, but at the things that are not seen; for the things that are seen are temporal, but the things that are not seen are eternal:" "Faith, is the substance of things hoped for, the evidence of things not seen." It presents objects unseen to the mind, as if they were present, on the assurance that the God of truth cannot deceive us. He has promised eternal life, and those who are fully persuaded of the truth of this promise, act under its influence as immediately as if these unseen blessings were objects of vision.

The end of our faith, is the salvation of our souls; and in all the duties and trials of life, we labor that we may be accepted of him and receive the promised inheritance. Heavenly mindedness is a

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property in the character of all who are called to holiness as the way, and glory as the end. Our Lord has instructed us to lay up treasure in heaven, by this consideration, "where your treasure is, there will your hearts be also." It is needful that our thoughts and affections should centre in heaven; for we are pilgrims on the earth, and our life is to no purpose, if not spent as a journey to heaven, under the direction of Christ our counsellor, and in the strength of his grace. In Prov. 4.25,27, we find an important direction in our journey to our Father's house: "Let thine eyes look right on, and let thine eyelids look straight before thee. Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left: remove thy foot from evil." On the same subject, another injunction is: "Set your affections on things above and not on things on the earth." In times of temptation and trial, darkness surrounds us and dismay may fill our minds, while we forget that the sufferings of the present time, are not worthy of being compared with the glory which shall be revealed in us: "Wherefore, gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you, at the revelation of Jesus Christ.

Hypocrites are influenced by man's approbation and their own interests; but God's people seek to please him in all things, and hope for the gracious reward. Matt. 5.11,12, Mark 10.29,30. "Be steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." 1 Cor. 15.58. "So run, that ye may obtain." 1 Cor. 9.24. Having respect unto the recompense of reward, and you will, like Moses, esteem the reproach of Christ greater riches than all the treasures of Egypt.

Ardent devotedness to God is expressed by Paul, in the text: *This one thing I do.* Religion was not only his *aim*, but his *business;* the great concern that engrossed all his soul. "The double-minded man is unstable in all his ways," because he has no grand aim of life, no pre-eminent business with the heavens; and every man must be low and contracted, and sordid in his principles and conduct, who provides not for his immortality. Paul was once in *darkness*, but was called into *marvellous light;* and, when God was pleased to reveal his Son in him, immediately he conferred not with flesh and blood. In the light of God, he saw that all things were *loss*, when compared with the excellency of the knowledge of Christ Jesus. He understood and approved God's plan of salvation, and devoted his whole soul and life to the promotion of that cause. Thus did he live by the faith of Christ, and lay up in store for himself, a good foundation against the time to come, that he might lay hold upon eternal life. Paul expresses his decided and fervent attachment to the duties of religion and the cause of Christ, in 1 Cor. 9.26,27: "I, therefore, so run, not as uncertainly; so fight I, not as one that beateth the air: But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a cast-away."

True wisdom consists in proposing a right end, in adopting suitable

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means for its attainment, and in applying the means with zeal and diligence. Those who labor for the meat that perisheth, mistake the end. Those who devise a false religion, mistake the proper means to obtain happiness; but the most common evil is negligence in pursuing what we know to be good, like the thorny ground hearers, who are choked with cares and riches and pleasures of this life, and bring no fruit to perfection.

We must remember that one thing is needful, and therefore, we should choose that good part that shall not be taken from us. If we fail in obtaining the crown of glory, the price of the high calling of God in Christ Jesus, our destruction will be certain, tremendous and eternal. Our compassionate Saviour, who knows our constitution and susceptibility of pleasure and pain, and what will best secure our happiness, has enjoined us to seek *first* the kingdom of God and his righteousness. All things besides may only be pursued in subordination to this great object. "*One thing* have I desired of the Lord, and that will I seek after: that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to enquire in his temple."

Diligence is expressed by Paul: *Reaching forth, I press toward the mark.* These words imply vehement desire and earnest endeavor, the consecration of all the powers of the mind and the body to the attainment of holiness and felicity. *The things before* demand our most ardent attachment and dilligent labors. We must cast off sloth and be sober and vigilent. Indolence, though common among christians, is awfully inconsistent with their high and holy vocation. There remaineth a rest for the people of God, and we should *labor* to enter into that rest; and, in the way, *wrestle* against flesh and blood, and *fight* the good fight of faith and lay hold upon eternal life. God is our witness and our judge and our guide in the way. Many have attained to the kingdom and received the crown. God is faithful, by whom we are called into the fellowship of his Son; therefore, should we be steadfast, immoveable, always abounding in the work of the Lord. This brings us to

The *progress* of the christian.

It was said of Cæsar, that "he always looked forward to the ultimate object, and thought nothing done, while there remained any thing to do." He aspired to be a hero, and there was no way of obtaining his end but that which he chose. Cæsar was a common misfortune; his success fatal to the public and to himself. Paul exemplified a heroism more magnanimous, more useful, and no less determined; for he thought nothing done, while there remained any thing to do. "This one thing I do, forgetting the things that are behind, and reaching forth unto the things that are before, I press toward the mark." There is here a manifest allusion to the games that were celebrated among the heathen, with which the Philippians were familiar. We may here contemplate the progress of the christian, under the similitude of a race. The analogy is both striking and important, as it shows us the *nature* and *necessity* of christian perseverance.

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Its nature. The true christian abandons whatever is inconsistent with his high calling. He is called to holiness, bought with a price, adopted into God's family; is of the household of God; an heir, through Christ, of the kingdom. Nothing can be more reasonable, than that he should lay aside every weight and the sins that doth so easily beset him. He regards heavenly things with collected attention: *This one thing I do.* The language of the ungodly is, "who will show us *any* good." Numerous objects distract and divide their attention. Their plans of life are contradictory and vain. They are cumbered about many things, and have not learned that one thing is needful. Those whose minds are enlightened, can say, with the Psalmist: "One thing have I desired of the Lord." "Whom have I in the heavens but thee? and there is none in the earth that I desire besides thee."

He renounces all reliance upon past attainments: Forgetting the things that are behind. His attainments as a Jew, as a christian, an apostle, are alike forgotten and overlooked. Experience must not be put in the Saviour's place. Nothing is done while so much remains undone.

He ardently pursues after higher attainments: *Reaching forth unto the things before, I press toward the mark.* We must run, looking unto Jesus, who has left us an example of perfect holiness and commanded us to aim at perfection. It is our duty and interest, to strive to grow up to the measure of the stature of the fulness of Christ. All our past attainments, how extensive soever, bear no proportion to the immensity before us.

The christian can be satisfied with nothing less than perfect conformity to the image of Christ. This is the *mark* at which we must aim. Christ is appointed not only as our wisdom and righteousness, but our sanctification and redemption. Perfect conformity to him is our blessedness and glory.

He endures all and does all with reference to the crown of glory, the prize of our high calling in Christ. In the Isthmean races, a fading crown was the object; but ours is a crown that fadeth not away, a crown of righteousness which the Lord, the righteous judge, shall give us at that day. Know ye not that they which run in a race, run all? so run that ye may obtain. We must strive lawfully, abide by the course prescribed, the race set before us, looking unto Jesus. Rely upon his power. Be encouraged by his promise, endure all from love to him, submit to his authority. Lean upon him as our beloved, our guide, the meritorious cause of our whole salvation.

We consider the necessity of perseverance.

There is no point fixed at which a christian may stop; however far our sanctification is advanced, if we proceed not farther, we act contrary to the design and spirit of the gospel, which provides that we, "beholding as in a glass the glory of the Lord, should be changed into the same image, from glory to glory."

Paul's example shows the necessity of perseverance. He was educated a Jew, infatuated with popular errors, accustomed to consider

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Jesus as an imposture and his followers as unfit to live. But at his conversion, he immediately conferred not with flesh and blood, but yielded to the supreme authority of Christ crucified, who was to the Jews a stumbling block and to the Greeks foolishness. The principle that engaged him to embrace the gospel, diffused itself through all his life, and every one of his actions verified the sincerity of his conversion. He was intended for a great work, and he soon became an apostle to the gentiles; and in this office he manifested every excellence, to a degree still unequalled. Christ was his model: "Be ye followers of me, even as also I am of Christ."

The great end of christianity proves the necessity of progress in holiness. Christianity is not a system of mere moral discipline, the end of which is to regulate society; nor a system of doctrines merely to be studied and defended with zeal and bitterness.

The design of the gospel is to transform us into the image of God. Every where Christ is proposed as our model, heaven our hope, perfection our end. Since the gospel requires us to be perfect, as our father in heaven is perfect, and promises to make us one with Christ, as he is one with God; and since we never can attain this in this life, it follows that in no period of our life will our duty be finished; and, therefore, we should make continual progress in approximating to the the purity of God. It is a certain maxim in religion, that not to proceed is to draw back, as corrupt nature is never idle.

Progress is favorable to piety. In human science, the man of true learning is humble; the pedant, confident and obtrusive; so in religion. A man who has only a few superficial ideas of holiness and languid desires after it, soon flatters himself that he has done all his duty and carried love to God to its highest degree. But the man of true and lively devotion, does not stop on the shore, but enters upon the vast arena of truth. He finds his virtues so few, limited, obstructed, mixed, imperfect, that he concludes his attainments are nothing to what lies before him. His sins appear numerous, great, unspeakable; and his heart bleeds in secret before the Lord, while he exclaims, "O, wretched man that I am!" The world seems so vain in its occupations, amusements, pleasures; so deceitful in its friendships and so short in duration, that he is ashamed of his attachment to it. When he contemplates the divine holiness, he feels, like Abraham, that he is but *dust and ashes;* or like Isaiah, that he is a man of *unclean lips;* or like David, that he *cannot stand if God should mark iniquities.*

We have thus considered the christian's *humility*, *calling*, *aim* and *progress*, and it remains that we improve and apply the subject.

We infer, that growth in grace and humility bear a proportion to each other. Paul was highly distinguished for christian attainments, while he was humble and regarded himself as the least of the apostles, less than the least of all saints, the chief of sinners. We should examine ourselves, prove our own selves, search and try our ways. Concerning others, we should hope the best and judge in charity, which hopeth all things; but from the sense and experience of our

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own infirmities, we should learn to be humble and penitent. To abhor ourselves and repent in dust and ashes.

The duty of all who hear the gospel, is to comply with the call. "Behold, I stand at the door and knock." He knocks by his word, his providence, his spirit. Men are roused for a little time, and then relapse into their former lethargy. Again God calls and conscience is awakened and some affection cherished for a time; but these are extinguished by the cares of the world and sinful lusts, and God in justice gives them over to a spirit of slumber. How awful the state of those who outlive all feelings of conscience, and neglect the gospel call. Prov. 1.24,26. "Because I have called and ye refused, &c.

Have you complied with the call? If so, you are more heavenly. Heaven will be the object of your *pursuit*. Col. 3.1,2. If ye be risen—Your hope; Where your treasure is—Lively hope. We look not at the things which are seen. Our conversation is in heaven.

Make heavenly things your object. You were created, redeemed, sanctified for this end. The reward is sure, great, eternal.

Measure all things by eternity. *Sin*, Jer. 2.19. *Afflictions*, 1 Pet. 1.6. 2 Cor. 4.17. Heb. 10.34. *Death*, John 11.25. *Enjoyments of the world*, Jer. 17.13. Luke, 16.25. Heb. 11.25. *Duties of religion*, Ps. 84.10. *Grace*, 1 Pet. 1.23. *Christ Jesus*, John 14.6. Phil. 3.8,10. Ps. 17.15.

Hold fast your profession. Be steadfast. Be zealous. D. C.

MEMOIR OF HANS NIELSEN HAUGE, THE NORWEGIAN EVANGELIST.

At the beginning of the present century, the character of the Norwegian clergy was very similar to that of the German Protestant clergy, of the same period. All the young pastors were, with few exceptions, decided Rationalists, while the elder, though more orthodox in their creed, were so little imbued with the spirit of christianity, as to oppose but a very feeble barrier against the spread of scepticism. The people generally, were not indeed infidels. They occupied a sort of neutral ground; venerating christianity, while they still regarded every thing as lies and fables, which their reason could not comprehend.

At this time, *Hans Nielsen Hauge* first appeared as a public teacher, in Norway; a man of ardent zeal, true piety, deep convictions and popular talents. He was born near Frederickstadt, in Norway, on the 3d of April, 1771. His father was a *bonde*, or small farmer; but remarkable for his intelligence and piety. From his earliest youth, he was of a melancholy disposition and so deeply impressed with religious feelings, and especially with the ideas of death and eternity, that even in his sleep, they often presented fearful images to his mind. About his 12th year, he found those dreams ceased to haunt him when he said his prayers before retiring to rest, and from that time this formed one of his most regular duties.

He early began, also, to entertain exalted ideas concerning the

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duties of christians. These appear to have been awakened, by what he learned of the holy lives of the first christians, their sufferings for the truth's sake, and their zeal in propagating; and to this high standard of christian duty, may be traced the first germs of that resolution, which, later in life, he framed and executed, under the influence of a supposed immediate call from God, to go forth and preach a purer faith and holier living among his countrymen.

In the end of 1795, or beginning of 1796, while working in the field and singing a hymn of Gulliberg, beginning, "Jesus, thy sweet communion to taste," he was so lifted up as to be beyond himself. The first thing he felt, when he came to himself, was sorrow for his neglect of God's service, and a contempt for worldly objects. From this time, he felt an entire change in his mind; a burning love to God and his neighbor; a sorrowing over all his sins; an anxiety that all men should become partakers of the grace imparted to himself; a desire to read the holy scriptures; a new light to understand the gracious word, teaching him to comprize the gospel in this, that Christ has come for our salvation; that we should be born in his Spirit, become more and more sanctified after his image, serve God alone, and prepare our souls for eternal life. He now earnestly desired to serve God; and while his mind was thus occupied, he prayed that God would manifest to him what he should do, when he heard within himself the following reply: "*Thou shalt manifest my name before men; warn them to be converted, and to seek me while I am to be found; to approach me with their hearts, if so be they may be converted from darkness to light.*"

This reply, of which he felt conscious, he received as a call to become a public preacher to his countrymen; and from this time he began to exhort in his own neighborhood: gradually widening the sphere of his exertions, he at length made tours through almost every part of Norway, and was every where attended with a success at which he was himself surprized. Nor did he confine himself to preaching, he began to write also; his works were bought up in Denmark, as well as in Norway, and read with great avidity, and the number of his followers, who after their leader was called *Haugianer*, gradually increased.

The doctrines he taught, were those of the established Lutheran church; but he insisted on more godliness, more application of faith to the life, and he inveighed against the clergy, who were generally negligent of their duty. Many enemies sprung up around him, and met him in every quarter, not only among the irreligious of the laity, but also among the clergy whose remissness he reprobated. Insults, annoyances and persecutions, he underwent without number; but the profits arising from the sale of his books, and of some mercantile speculations into which he entered, enabled him to continue his labors by occasional journeys in the remote districts, so that he was known by his preaching or his writings in every corner of the land. He sent out also many disciples, and by their agency, an effect was produced

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from one end of Norway to the other. Some, however, took up the office of preacher, who were wholly unfitted for it, and thus irregularities arose, the whole blame of which was laid upon Hauge.

At length, in 1804, about eight years after the commencement of his public labors, the complaints against him rose to such a height, that he was thrown into prison, his property confiscated, and a commission appointed to examine into the affair. The following year, every person was charged, under the pain of fine and imprisonment, to deliver up all copies of his published works, and itinerant preaching was every where put a stop to. For nine years the process lasted, and during the greater part of this time, Hans Hauge was kept in confinement. At length, he was condemned to two years' hard labor as a convict in one of the fortresses, and to pay all the costs. Against this judgment he appealed, and was finally found guilty only of irregular preaching and inveighing against the clergy, for which he was condemned to pay a fine of a thousand dollars. The object of his enemies was now gained; he had been silenced for ten years, his health was broken, itinerating was stopped, and the clergy, by the decision of his judges, freed from all danger of similar attacks.

From this time, Hauge lived retired, generally in delicate health, but in constant correspondence with his friends and followers. He did not resume his labors as a preacher, but by his writings, many of the most useful of which appeared after his liberation, he retained and increased the reputation and influence he had acquired among his countrymen, and was encouraged by the increase of their numbers. He died on the 24th of March, 1824.

The influence of this extraordinary man among his countrymen, has been of a most beneficial kind. Had he been allowed to proceed unmolested in his career, results of a far more extensive character might have been produced. As it is, the effect of his preaching is seen not only in the exemplary conduct of his professed followers, but also in the improved character of the clergy. The number of the Haugianer, in Norway, is estimated at twenty thousand, but they are on the increase. They are in communion with the established church, but they hold meetings for prayer and exhortation on the sabbath evening after the public services are over.

They are exemplary in attention to their worldly business, their religious duties and their moral conduct, and form a nucleus around which it is to be hoped that the people of Norway may ultimately gather. Among them the scriptures and other religious books are widely circulated. Sermons by various authors are much sought after. The four books on true christianity, by John Arndt, (1621,) rank, in their estimation, next to the Bible. They are found in greater numbers in some part of Norway than in others. The south and southwest parts of the country, form one of their most flourishing districts. And M. Moe, a printer, one of their number, at Christiansand, has three presses constantly employed upon religious publications, for circulation throughout the country.

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A GOOD EXAMPLE.

It is with much pleasure that we acknowledge the receipt of *twenty dollars*, from the session of the church in Newburgh, with an order for the worth of that money in Magazines, to be distributed gratuitously as tracts. This act, we have no hesitation in recommending to all the sessions in our synod. If all the members of the church and all her office bearers, did their duty in relation to the Magazine, such kindly acts would not be required for its maintenance, however advantageous they might be to those to whom the work might be given. But, as it is, we regard the laudable zeal of the Newburgh sessions as conducive to the support of the Magazine, while it places useful reading matter in the hands of those who cannot themselves purchase it.

This encouragement, given us in our arduous work, must be a set-off to a number of standing causes of mortification and regret, which are encountered in the total apathy of other places. Regard for the credit of the church obliges us to be no more particular on this subject.

We earnestly request the elders in our body, to use their influence for the prosperity of the Magazine. The advantages of it to the church, are numerous. And by whom will this consideration be regarded, if not by the officers—those, who have been, by the suffrages of the people and the call of God, chosen to superintend its interests and promote its welfare. In making this request, we must be permitted to say that, from our subscription list, it is very easy to discover where there is zeal and where there is remissness on the part of church officers. And we are sorry to perceive that so many of the elders themselves, are not subscribers. We affectionately leave these considerations with the brethren in every congregation.

ACKNOWLEDGMENT.

We acknowledge the receipt of a pamphlet from its author, the publisher of the *Religious Monitor*. We have read a part of it with considerable attention. We do not agree with the author in his delineations of character; we scarcely know whether the author would have his readers give him credit for his talent at caricaturing, or reprobate his taste for calumny. The design of the pamphlet purports to be, to expose the means employed to bring the Associate church into contempt: to the author's list he should have added the publication of his own pamphlet, which it seems expresses the views of most of the ministers, except those whom it calumniates. The reason assigned by the author, for exhibiting himself in a pamphlet and not in his periodical, is that his synod had virtually prohibited the agitation of these disgraceful matters. His interpretation of the *virtual* prohibition, which is only imaginary, has occasioned the author considerable inconvenience and inconsistency, first and last. But since the editor's principles of obedience are so elastic, that he can respect the synod in his periodical, and indemnify his passions by publishing a pamphlet for their indulgence, it is to be regretted, that that body had not extended its care of the editor of the Monitor so far, as to have guarded him against the danger of pamphleteering his ill temper on the world.

We do not sympathize with the author in his feelings against respected ministers of the Associate church. The charge of being a young man, which he brings against us, we partly admit, and hope "vanity" will leave us before we arrive at the venerable years of the publisher of the Monitor. The author's concluding admonition to us, has more pertinency than he would relish—he says we have "taken a dog by the ears." We think we have.

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CHRISTIAN MAGAZINE.

Vol. IV. JUNE, 1835. No. 6.

RELIGIOUS COMMUNICATIONS.

For the Christian Magazine.

THE DUTY OF ALL TO UNITE IN SOCIAL PRAISE.

Mr. Editor: If you have nothing more important with which to fill your pages, I wish to call the attention of your readers to the following inquiry: *Is it the duty of the whole congregation, ordinarily, to unite with their voices in public praise; or is this part of social worship more acceptably and profitably performed by a select choir of skilful musicians?* Some thirty or forty years ago, this subject was frequently discussed, and became almost hackneyed. But for many years past it has received less attention, and I have scarcely observed any allusion to it, either from the pulpit or the press. The former is explicitly recognized in our standard, and I hope is brought into practice, in some good measure, in all our churches; while the latter is strictly prohibited. But as the opposite course obtains almost universally in many other churches, and as example is contagious, it may not be amiss to inquire into the *merits* of the subject, to which, perhaps, some of your readers may never have adverted. Many are liable to fall in with the prevailing custom, and to be carried along with the current, without asking themselves whether it is right or wrong. While firmness and consistency are ornamental to the christian character, it is highly desirable that we make an intelligent profession, and distinctly understand the ground and reasons, both of our faith and practice.

It will be readily admitted, that it is the imperative duty of all professing christians—of all intelligent creatures, to praise God with their hearts; to cherish lively emotions of gratitude for their countless blessings; to awaken in their souls, elevated thoughts of his perfections and glory, and of the riches of his love: to call upon their *souls* and all that is *within* them, to bless his holy name. This is undoubtedly the principal thing—the substance of the duty. The *heart*, the affections of the soul, are what God pre-eminently requires. "My son, give me thy heart." Without these internal exercises, the outward expressions of praise, however grateful to the sense, can be no better than a sounding brass or a tinkling cymbal: and it is only as they minister to the devotional feelings of the soul, that external acts of worship possess any value.

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But man, as a compound being, is required to glorify God in his body as well as in his spirit, for both are God's. As a social being, he is capable of deriving advantage to himself, and of imparting it to others, by social worship. He who understands perfectly the mechanism of our nature, because he created us; who hath so constructed and interwoven our constituent parts, that soul and body exert a mutual and a powerful influence upon each other, has explicitly commanded us to employ the melody of the voice as subservient to the exercise of grateful and joyful emotions in the heart. Surely the beneficent Creator, in imparting a voice capable of melodious sounds, and in giving a capacity to relish and to derive pleasure from harmony—a capacity almost, if not altogether universal—intended that these endowments should be consecrated to his service, and made instrumental in awakening to livelier exercise, the nobler and more exalted powers of the rational soul. Therefore, to confine the duty of praise wholly to the inward exercises of the soul, without the expressions of the lips, is but one step removed from the absurd practice of those whose religious assemblies often begin, continue, and end in *solemn silence.*

It will not be objected by any intelligent reader, that because in other parts of public worship, one voice only is heard—the voice of him who is the mouth of the people to God, and the mouth of God to the people, therefore this part may be properly conducted by one or by a few, while the rest are silent. For there is an intrinsic difference in the nature of the exercises. What, in the one case, would be intolerable confusion and discord, tends to the perfection of the other. It is the nature of melody, that the greater the number of voices harmoniously uniting, the more pleasing and the more powerful will be the effect. This will be admitted, we presume, by all who have ever reflected deliberately on the nature and effects of music.

Whence, then, has arisen the practice of confining this part of external worship to a few, often young persons, sometimes not members of the church or professors of religion at all, more frequently distinguished by lightness of behavior, than by the solemnity of christian worshippers? Two causes may be assigned: on the one hand, an affectation of too great refinement, to which the mass of the worshippers can never be expected to attain; and on the other hand, a sinful negligence in acquiring a competent knowledge of music, and in cultivating the voice to harmony. Virtus vitiorum medium, a just and rational medium, between these extremes, would be the true course, the plain path of duty. The most extensive cause of this practice, which we consider a very serious evil in the church, is probably that fastidious taste which aims at the most exquisite refinement in melody, and which is satisfied with nothing but what the nicest and most delicate ear will approve. That the great body of christian worshippers can never attain to such refinement and perfection, must be obvious to all. Life is too short, time too precious, indispensable avocations too numerous, with the greatest number, to allow of any high degree of proficiency. The opinion seems, therefore, to have been

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adopted, perhaps with very little reflection, that no obligation rests upon them, to praise God with their voice; or that they may do it by proxy. A few enthusiasts in music, who are generally of little use for any thing else, whose obtuseness of intellecf is proof against arguments from scripture, reason or common sense, have arrogated to themselves the exclusive regulation of this part of worship; while christian ministers, church sessions, and the body of the church members, have yielded to them, with an apathy inexplicable, and often, we suspect, against their better judgment. One innovation easily leads the way to another. It is soon suggested, that the bass-viol, the flute, and, if the funds of the church will warrant it, the organ would add greatly to the musical performances, and the mass of the worshippers, who have already surrendered one of their most precious christian privileges to a few thoughtless youth, will not strenuously object to employing "things without life," to take part in the solemn praises of God.

We know, indeed, that arguments are adduced to justify these innovations, from the practice of Old Testament worship; and we readily admit, that instrumental music was then employed with divine approbation. Choirs of musicians were set apart for this exclusive purpose. But we do not believe that they have usually been introduced into New Testament worship, from a sober, deliberate, conscientious regard to the authority of God enjoining them. The practice may more generally be traced to vanity than to conscience. Previous predilections are justified by appealing to the divinely established practice, under a dispensation which has "waxed old and vanished away." Let us examine this argument a little; and let us guard against extremes. We are not prepared to assert that instrumental music was a part of the ceremonial law, in the more restricted sense of the term. If it were, the use of it now would be viewed with abhorrence. But we believe the most scrupulous are not shocked by the sound of the organ in the sanctuary, in the same degree as they would be shocked to see a lamb slain, its blood sprinkled upon the horns of an altar, and its flesh consumed by fire, as solemn acts of religious worship. All this was enjoined under the law. It was a type of that divinely precious sacrifice from which we derive all our hopes of pardon. It were profanity now to use the type or shadow, since the substance has appeared, and the price of redemption has been fully paid. We find no specific antitype corresponding to the different instruments of music. But we view them, notwithstanding, as an appendage to the ceremonial law, peculiarly adapted to the show and splendor of the legal dispensation, altogether inconsistent with the simplicity of gospel worship, and deriving no countenance from any part of the New Testament. The church was then in its infancy. Carnal ordinances were imposed on it, till the time of reformation. There was evidently much worldly pomp in all its observances. These, all taken together, were probably intended to prefigure the spiritual glory of the church. But it surely will not be asserted that these pompous observances are binding upon us now;

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otherwise, the neglect of them would be positively sinful, and every place of worship, whether church, or school-house, or barn, or mountain dell, should have its organ and all the different instruments used under the law. How would it appear now, if the humble ambassador of the cross were to enter the pulpit arrayed like the high-priest of old, with his mitre, ephod, breast-plate, belts, &c.? And I see no reason why the introduction of organs, flutes and bass-viols, should not be considered as great a violation of correct taste, and as great an outrage upon the simplicity of gospel worship.

The circumstances under which the New Testament church was organized, are conclusive evidence to me that no such outward show was intended by its divine Author. A few humble disciples of the meek and lowly Jesus, met together in an upper room, despised by the surrounding world, obnoxious to the civil powers, with nothing about them to attract notice, but their poverty, their holy lives, their zeal, and their unshaken devotedness to their divine Master. What an incongruous figure would an organ have made in such an assembly! and a choir of singers, a la mode, would have been little better. I shrewdly suspect, if they had got together money enough to purchase an organ, they would have used it in supplying the necessities of the poor saints; or they would have employed it in some way conducive to the spreading of the gospel, and the enlargement of their Master's kingdom. Whenever I hear the sound of an organ in religious worship, I think of the heathen, or the waste places in christian countries, and begin to calculate how much its cost would avail for sending the bread of life to the famishing and the destitute. This remark may apply to many superfluous decorations frequently appended to houses of religious worship.

From the commencement of the New Testament church till its establishment by Constantine, we can scarcely conceive it possible, that instrumental music could have been employed; and surely if it had been the will of God, that this should be a permanent part of his worship, he would not have introduced this last and best dispensation, under circumstances which rendered the use of it, for so many ages, utterly impracticable. From the time of Constantine, we know the church was caressed, and assumed a much greater degree of outward splendor. But who does not know that it was at the expense of her true glory? It is to be feared that the love of show and outward pomp still retains too much influence upon many churches called Reformed. The public praise is viewed too much in the light of an entertainment; and I have heard it urged upon a congregation, by their pastor, as a motive for striving after greater refinement in music, that they ought to be ashamed to offer to their Maker a concert of music, with which they would be ashamed to *entertain* their fellowmen; as if the most exquisite refinement in harmony could be any thing to that God who is "a spirit, and will be worshipped in spirit and in truth." There seems to be a radical error in the mind of many upon this subject. The melody in itself is nothing in the eye of God. It is appointed by him solely as the means of increasing

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the devotional feelings of the heart. The only inquiry then is, by which method is this end most likely to be gained—by the exquisite performance of a small select choir, or by the warbling melody of the whole assembly? I doubt not but a member of a choir, who is a pious man or woman, will feel more elevated emotions from the faultless harmony of the few, than from the less perfect melody of the multitude, in which the discriminating ear can discern an occasional discord. But what is the effect upon the mass of the worshippers sitting in dumb show. And none of us ought to live for himself only. They may have some grateful emotions awakening in their hearts. But if we are to judge from appearances, from the unmeaning countenances, the vacant stare towards the gallery, or the drowsy posture which I have often witnessed, under the most exquisite performance; we must conclude that this part of the worship is in a great measure lost to them.

It is by no means our intention to discourage the cultivation of music. A leading design of these remarks is, to call the attention of our people to its importance, and to its necessity, if we would avoid the evils to which we have alluded. It seems to be a first principle, sanctioned both by reason and scripture, that all professing christians, not utterly disqualified for it, should unite with their voices in this part of social worship. The number is small indeed, who are entirely unable to unite without inconvenience, in that simple mode of public praise, which is most congenial to New Testament worship. It is doubtful if any, who have the faculty of hearing, and who have not far passed the meridian of life, could not be brought, by proper cultivation, to join, without discord, with a plain congregation, in this delightful exercise. It is said, that one of the most distinguished teachers of music in our country, was, in early youth, so dull in learning, even simple tunes, that he was ready to abandon it in despair; yet by perseverance he overcome every difficulty, and attained his present eminence. If convinced that it is a duty to praise God with our voices, this will furnish the strongest motive for exercise and perseverance, to all who make conscience of performing their duty. Except the aged, there are few, if any, who could not improve themselves in singing, so as to unite without discord in any of our worshipping assemblies. Let all aim at such moderate and reasonable improvement, that all may join together harmoniously. We deprecate that exquisite refinement which imposes silence upon nine-tenths, and in some churches, upon nineteen-twentieths of the worshippers. There was much truth as well as much point in a remark made by Dr. Nisbet, perhaps fifty years ago: "Singing masters have come among us, who have nearly banished singing from our churches."

I wish to call the attention of your readers to the small selection of music, lately published by a committee, under the direction of our Synod, which, if duly appreciated and brought into use, would tend greatly to perpetuate that simplicity which has heretofore marked the exercise of social praise in our churches. Its design is to improve the style of singing, without diminishing the number of singers; and we

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think it well calculated to effect its design. The rules are brief and simple, and we think amply sufficient for all that is aimed at. The selection is judicious; the tunes are of the character adapted to our mode of worship; though comparatively few, they furnish sufficient variety for any of our congregations. The whole is intended and calculated, as the committee say, "not so much to gratify amateurs, as to assist plain people in chastened and solemn worship." It is with regret, we learn the object and design of this selection have been overlooked or misunderstood in some of our congregations. Singing masters have been employed who despise this little compilation, and refuse to employ it in instructing their pupils. Are our people aware, that in yielding to their dictation, they are preparing the way for the introduction of what our constitution views as a corruption of the worship of God? Are they prepared to surrender, to a choir of singers, composed sometimes of giddy youth, with scarcely a serious worshipper among them, an exercise which involves one of their most precious christian privileges, and will constitute one of the most delightful employments of the heavenly world? R.

For the Christian Magazine.

In looking over the last edition of the works of the late Andrew Fuller, I met with the following essay, which I think well worthy of a place in the Christian Magazine: The views contained in it, are the same with those which I have long entertained on the subject of which the essay treats. Adherence to a strictly scriptural psalmody is supposed by many to be a very important duty of the christian church. Much has been written in support of this principle, but thus far those writings do not seem to have any effect in changing the views of those branches of the church that use human composures in the worship. For my own, I am convinced that the latter practice, whether it be right or wrong, never can be banished from the church, without the adoption of some such plan as the one recommended by Mr. Fuller in this essay. I hope that the attention of our church will be directed to this subject, because I believe that, should we adopt a plan formed after the suggestions here thrown out, it would tend more than any thing else to bring about what we all desire—a perfect uniformity, both in the matter of our songs, and in the mode of conducting this most delightful part of divine worship. The essay is entitled "THOUGHTS ON SINGING."

"I have long considered the manner in which our singing is conducted, as equally contrary to scripture and reason. The intent of singing, is by a musical pronunciation of affecting truth, to render it still more affecting. To accomplish this end, the music ought at all events, to be adapted to the sentiments. As in common speaking, there is a sound or modulation of the voice, adapted to convey every sentiment or passion of which the human soul is at any time possessed, so I conceive it is, in a considerable degree, with regard to

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singing: there are certain airs or tones which are naturally expressive of joy, sorrow, pity, indignation, &c.; and the grand art of psalmody seems to consist in applying these to the sentiments required to be sung. When David had composed a divine song, it was delivered to "the chief musician," who set it to sacred music; and the Levites and the people would probably learn both the song and the tune, and sing them on the days appointed for public worship.

Our method of singing is the reverse of this. Some person who has a taste for music, composes a *tune*, a *mere tune*, without any sentiments to be expressed. He divides and subdivides his empty sounds into lines, bars, &c. The poet, instead of going before the musician, comes after him, and a hymn is conformed to the tune, instead of a tune to the hymn. The tune being composed to four, six, or eight lines, is applied to any song that is written in these respective measures, and repeated over without any regard to the meaning, as many times as there are stanzas to be sung! I do not mean to object to the division of music into parts or breaks, so as to afford proper places for pausing; but this division ought not to be uniform, but governed entirely by the matter of the song. There ought, I conceive, to be no more pauses in singing, any more than in speaking, but, at the end of a sentence, or of some lesser break in the division of it; and the length of the pause ought to be governed by the meaning, in some proportion, as it is in reading. Those notes, also, which belong to words of but little meaning, the mere particles of speech, ought to be short. Nothing can be more unnatural than for a congregation to dwell in a long, swelling sound, upon such words as *that*, *in*, *and*, &c. while they skip over words expressing the very burden of the song, as if they were of no account; yet this will frequently, and almost constantly, be the case while we make tunes to hymns, instead of hymns to tunes. Our *anthems* appear to me to approach the nearest to the scriptural way of singing; only they possess too much levity for worship, and abound with a number of unnecessary, because unmeaning, repeats.

I have long wished to see introduced into the churches (and I almost believe it will be at some future time) a selection of *divine hymns or songs, taking place of all human compositions.* By divine hymns, *I mean the pure word of God translated*, without any respect to rhyme or number, after the manner of Lowth's Isaiah, and set to plain, serious and solemn music, adapted to the sentiments. It has been observed by some of the ablest critics, that the spirit of David's psalms, (and the same would hold true of other poetic parts of scripture,) can never be preserved in a translation of them into modern verse; but in a translation like our common Bible, or of Lowth's Isaiah, it is generally allowed, I believe, that the spirit of them is well preserved. Why then do we not set them as they are to sacred music? It is of a thousand times more importance to preserve the spirit of a psalm than to have it in numbers, even supposing a uniformity in numbers were of advantage.

What is the reason that Handel's Messiah has had so great an effect? It is in part in the scriptures appearing in their native majesty, with-

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out being tortured into rhyme, and numbers, and set to music adapted to the sentiments. I do not mean to say that Handel's music is in general adapted to divine worship; it was not designed for it, but rather for a company of musicians who should display their skill. But the same words might be set to plain music without any of those trappings that recommend it to the attention of a merely musical audience. Such a sweetness and majesty is there in the poetic language of scripture, that if there were nothing offensive in the music, it must needs recommend itself to a serious mind. Without disparaging the labors of any one, there is as great a disproportion between our best compositions and those of the scripture, as between the speeches of Job and his friends and the voice of the Almighty.*

I am persuaded there are but few if any divine subjects, upon which a hymn or psalm might not be collected from the poetic part of scripture. In many instances the whole psalm might be furnished from a single chapter; and in others it might be collected from different passages associated together and properly arranged.

EXAMPLES.

I. A SONG OF PRAISE TO THE REDEEMER. Taken from Rev. 5.

Thou *art worthy* to take the book
And to open the seals thereof:
For *thou* wast *slain*
And hast *redeemed* us to *God* by *thy blood*,
Out of every kindred, nation, and tongue, and people,
And hast made us unto our God, *kings* and *priests*,
And we shall reign on the earth.
[Angels join the song with a loud voice.]
Worthy is the *Lamb* that was *slain*,
To receive power and riches and wisdom,
And strength and honor and glory and blessing.
[The whole intelligent creation in full chorus.]
Blessing and honor and glory and power
Be unto *Him* that sitteth upon the *throne*
And to the *Lamb for ever and ever!* Amen.

The first should be sung, I think, with a soft tenor only, rather increasing in vigor and rapidity in the fifth and following lines; the second in bold, loud and animated notes, but quick; there ought to be a full swell of sound to each of the seven ascriptions; the third in full chorus, yet not so loud as the second, but more pathetic; the last, in which they who began conclude the song, though it be only one word, yet the notes to it should express a heart full of humility and gratitude.

II. ON RECOVERY FROM SICKNESS. Taken from Hezekiah's Song—Isa. 38.18-20.

I said in the cutting off of my days,
I shall go to the gates of the grave,
I am deprived of the residue of my years.

* In another part of this work, Mr. F. expresses the following still more explicit sentiment on this subject: "As to our using human composition in singing, I have sometimes had my doubts whether we ought not to sing the poetical parts of scripture set to sacred music. I should rejoice to see a book of such divine hymns introduced into all our churches, and taking the place of a vast amount of trash and insipidity. *If we had not hymns inspired ready to our hands, I should then think the composing of the one, as well as the other, was a circumstance of worship left to human powers.*

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I said, I shall not see the Lord,
The Lord in the land of the living;
I shall behold man no more
With the inhabitants of the world!

I reckoned till morning, as a lion
So will he break all my bones:
From day to night wilt thou make an end of me!
Like a crane or a swallow so did I twitter,
I did mourn as a dove:†
Mine eyes fail with looking upward:
Oh Lord! I am oppressed, undertake for me!
What shall I say? He hath promised and He hath performed;
I shall go softly, all my years,
Remembering the bitterness of my soul.

O Lord, by these things men live,
And in all these is the life of my spirit;
So wilt thou recover me and make me to live.
Behold, for peace, I have great bitterness,
But thou hast in love to my soul
Delivered it from the pit of corruption,
For thou hast cast all my sins behind my back.

The grave can not praise,
They that go down to the pit can not hope for thy truth.
The living, the living, he shall praise
As I do this day.
The father to the children shall make known thy truth.
The Lord was present to save me,
Therefore will we utter our songs,
All the days of our life, in the house of the Lord.

I will conclude with two or three remarks. 1. It is whatever skill a person may have in music, to compose a tune properly without entering into the *spirit* of the song. 2. It is manifest from these examples of sacred song, and still more from many of the "Psalms," that the original singing was much of it responsive; and that justice can not otherwise be done to it. 3. *The criterion of a good tune is not its pleasing a scientific ear, but its being quickly caught by a congregation.* It is, I think, by singing as it is by preaching; a fine judge of composition will admire a sermon which yet makes no manner of impression on the public mind, and therefore can not be a good one. That is the best sermon which is adapted to produce the best effects; and the same may be said of a tune. If it correspond with the feelings of a pious heart, and aid him in realizing the sentiments, it will be quickly learned and sung with avidity. I beg the attention of the ministers and members of our church to this subject, and the foregoing reflections upon it; and I do it the more readily, because I know that we have brethren in all respects qualified to enter *into the spirit of the sacred* songs of scripture—brethren who know what kind of music ought to be used by the

† I recollect some years ago, when in a very dejected state of mind, hearing some turtle doves cooing to one another. The mourning notes made a deep impression on my heart, their tones being as I suppose in unison with my feelings. Had I so much skill in music as to compose a tune to this song, I would ingraft the very moan of the turtle to these words—*I did mourn as a dove.*

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church in the worship of God—and who are abundantly able to compose such music for the church. I am well aware that there are some alarmed when any change in long established customs is proposed. I would not unnecessarily excite the alarm of any christian brother; but should this article meet the eye of any such person, before he yields to any such feeling, he is desired to consider whether the change in this case would not be beneficial, by bringing the church to a nearer conformity with the primitive model. There are no doubt difficulties connected with the subject—just such difficulties as we find arising when any change is made in any established usages. But we should not take it for granted that they are insuperable." I.

EXTRACTS.

From the Christian Intelligencer and Evangelical Guardian.

WHERE RESTS THE GUILT OF DIVISION?

Now, let us advance a step further. Should discipline be neglected, till the leaven of heresy or corruption has so far extended itself as to have infected the majority, and the minority have used in vain all the means of bringing the church back to pure principles; the only remaining resort of the incorrupt minority, is to *withdraw* or secede. If the prevailing corruption be sufficient for the censure, suspension, or excision of an individual affected with it; it is sufficient cause for the censure, suspension, or excision of any number of individuals affected with it. But the only way in which a pure minority can thus censure, suspend, or cut off an impure majority from the communion of the faithful, is to separate from them. This is the only remaining means of preserving the principles on which, and securing the end for which the church was founded. And the greater the impure and irreclaimable majority, and therefore the smaller the pure and faithful minority, the greater the necessity of separation, for the greater is the danger of the corruption becoming universal. The guilt of the separation falls on the majority, however great, who, by violating the principles or counteracting the design of the church, have imposed on the minority, who would maintain these principles, the necessity of separation.

The phraseology of the word of God, when speaking of the manner in which erroneous and impure members should be treated, seems to be purposely framed so as to afford a clear warrant for a minority, in such circumstances, to secede. "Mark them which cause divisions contrary to the doctrine, &c., and *avoid* them;" literally, *turn yourselves away from them.* Rom. 16. 16. "*withdraw yourselves* from every brother who walketh disorderly, and not according to the tradition which he received from us." 2 Thess. 3. 6.—"If any man teach otherwise, &c. from such *withdraw thyself.*" 2 Tim. 6. 3—

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5. When discipline was to be exercised on Korah and his company, the people of God were commanded to "*depart* from the tents of these wicked men, and *touch nothing* of theirs, lest they be consumed in all their sins." When the gospel church was set up, it effected a separation from the *corrupt* Jewish church, of which all the first converts had been members. Hence when Peter exhorts them to repent, and by christian baptism join the christian church, he adds, "save yourselves from this untoward generation." Acts. 2. 40. Does not God ocmmand separation from the impure majority when he says, Rev. 18. 4. "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." And until righteousness can have fellowship with unrighteousness, and light, communion with darkness, and Christ, concord with Belial, will the command stand in force. "Come out from among them and be ye *separate*, saith the Lord, and touch not the unclean thing, and I will receive you." 2 Cor. 6. 17.

The step of separation should not be taken rashly, nor till every reasonable effort is made, in meekness and fear, by exposing and refuting error, and illustrating and enforcing truth, to reclaim the currupt, awaken the unsuspecting, arouse the careless and indifferent, and effect reformation. It were wrong to separate ere such efforts be made; wrong till every expedient is tried; wrong, should there be any symptoms of a favorable reaction, or any evidence of a redeeming spirit; for it were wrong to abandon to destruction that of whose salvation there is any hope. But when an obstinate adherence to corruption puts reformation without the range of probability or of hope, the duty of separation is clear; and the zeal and activity of the friends of error in its propagation, render the step indispensible.

As to what is truth, and what is error, and what is fundamental, or of sufficient importance to be just cause for separation, every man of course must judge for himself in the careful, humble, and prayerful study of the holy scriptures. In the formation of creeds or confessions of faith, two objects should be kept in view. 1. The most perfect preservation of truth; and 2. The incorporation of the greatest number of believers. Such instruments should, therefore, be neither too general nor too minute; they should embrace all the fundamental and leading doctrines and institutions of the christian religion. This our subordinate standards profess to do, and they do what they profess. Still we are to test them by the word of God, and having done so, and finding them agreeable thereto, having adopted them as the basis of christian fellowship, it is right to test every man's faith and practice by them, and exclude those whose faith and practice contravene them. In doing this we may, and doubtless often do, exclude true believers. But the preservation of truth as the means of converting and sanctifying sinners is the first and the supreme object; the association of christians in one body, though unspeakably important and desirable, is secondary and subordinate to the other.

The several denominations who hold the fundamental doctrines of the cross, should not be considered as holding each other in a state

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of *excommunication*, but in a state of *suspension*, in the hope that the *censure* thereby fixed upon their errors and corruptions will in due time be blessed to their reformation. They do not, therefore, treat each other, as "heathen men and publicans," or "deliver each other over to Satan," but should be considered rather as acting on the principle laid down, 2 Thes. 3.14, 15. "If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother."

The connexion of many individuals with a particular denomination, and their consequent exclusion from the rest are accidental. Many things have been taken for true, without being investigated. Under different circumstances, they would have searched and decided otherwise. And if five out of six denominations which might be named, were extinct, and their members had not been schooled under their particular notions, the most of them would be conscientious members of the sixth and existing denomination. This does not prove either that they are not now sincere, or that the points of difference are unimportant to the perfection of the gospel system of truth; but that the present divided state of the church is unfavorable to the interests of truth. On whom does the guilt lie—on those who hold the truth, or on those who have departed from it? The latter hold the simple in error. And how is the evil to be remedied? Not surely by the purer denominations throwing aside their testimony, and they, and the less pure rushing into one incongruous mass; nor yet by compromise, for we must "buy the truth and sell it not." The language of God to his prophet, is his language to every purer denomination with respect to the less pure. "Let them return unto thee; but return not thou unto them."

The larger denominations often pronounce the smaller ones schismatical, because they do not join them. Why? Is it because they are larger? The laws of attraction in the natural world do not govern in the moral and religious world. Though among natural bodies the larger attract the smaller; religious bodies, small and great, should be attracted to one centre—*truth*; and the question should be not where is magnitude, but where is truth? And all should be attracted to the point where truth is, and there they should meet. And if a smaller body be nearer this point, it should not be required to leave it in order to connect with a larger body farther off. "Thou shalt not follow a multitude to do evil." So did not Noah, Gen. 6. 12, nor Joshua, 24. 15, nor Elijah, 1 Kings, 19. 10, nor Job, 31. 34, nor Paul, Gal. 2. 11,13. But it was the weakness and the sin of Aaron Ex. 32. 1,2, and of Saul, 1 Sam. 15. 24, and of Pilate, Mark 15. 15, and of Peter, Gal. 11. 11,13, and of Felix and Festus, Acts 24. 27, 21. 9. Some of them good, and some of them bad men; but in all it was sin.

The guilt of schism is deeply contracted by those who are engaged in keeping up differences. Many are not affected with any thing like a just sense of the evil, and do not duly deplore it. It gives them

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little concern, leads not to searchings of heart, and elicits no prayers. The religion of too many consists in the loud profession of party distinctions. They keep not the points of difference in view *as they are;* but love to magnify them, and to represent other denominations as much further from the truth than they are. Party attachments make them unwilling to think of union, and they shrink from every approximation to it—to resist every attempt to heal breaches, as innovation, and to pronounce a desire of union, detestable neutrality to the truth. Thus in many ways do they contribute all in their power to enlarge and perpetuate the deplorable divisions existing in the city of God. And here private christians, ministers, theological writers, and ecclesiastical councils need to be on their guard, lest they incur the guilt of schism, by widening and perpetuating divisions. J. C.

From the Christian Intelligencer and Evangelical Guardian.

A CIRCULAR.

Mr. Editor: Your paper is taken in nearly all the Western Missionary Stations, under the inspection of the A. R. Church.

You cannot be ignorant of the importance of fostering this "green hope" of the church. From these stations, letter after letter has come to hand, with the cry "come over and help us:" these intimate, that though they have ten thousand instructors, yet not many in my relation to them, (this is my apology for presuming to write,) 1 Cor. 4. 14,15. Permit me to be responsible to you for fifty copies of your Intelligencer, to be a monthly tract, with others, for distribution amongst them—leaving it to their choice to aid in the expense. I know they are willing to do what they can to aid the distribution of Bible knowledge to the careless, the ignorant, and the destitute, at home and abroad. Permit me, also, through the medium of your paper, to communicate to one and all my brethren of the "far west," my intention, (if the Lord will, 1 Cor. 4. 18,21,) to visit and spend a few months, next summer, among them, with the concurrence of my congregation, the Presbytery and committee of Missions, whose servant I am for Christ's sake. In the mean time, let me add a word of comfort and direction to all concerned.

Christian Brethren,—Gladly would I come to you and speak face to face; but other duties press upon me now. For I long to see you, that I may impart some spiritual gift unto you, to the end you may be established. And that ye be not ignorant of my purpose, you may read my feelings and motives in Rom. 1. 9—16, inclusive. A letter from our beloved brother Morrow is in the same spirit—he is at Pittsburgh, about three hundred miles east of me, this winter, but (Providence concurring) will be ordained this spring to the charge of Fairhaven, about three miles distant from Hopewell, (my charge:) we have been companions of youth, and if hope be not blasted, shall be companions of life and immortality beyond the dark defiles of death and the grave, when you shall be our joy and "crown of re-

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joicing," 1 Thess. 2. 17,20. Dear brethren, permit me to speak freely of the times and seasons, that so remarkably abound both with good and evil. Truth and error seem to contend for the victory, as about to muster the host of the battle, preparatory to some great and terrible day of the Lord. The truths of the Gospel are widely diffusing among the nations that long sat in darkness and in the region and shadow of death; on the millions of China, and on the shores of Africa, the light of God's salvation begins to shine; "the Isles and their inhabitants sing his praise." And our jubilee is come, as life from the dead, to the Associate Reformed Synod of the West, which called for the united thanks of all on Thursday the 15th inst., and for your sake I here extract the reasons from the minutes of Synod who deemed that the dispensations of Divine Providence to them and theirs called for a special expression of gratitude. "The kindness of God, in preserving the health and lives of his ministers in our connexion; in granting prevalent health throughout our congregations, while disease and pestilence have passed through many parts of our country; in increasing our ministers, and theological students, as well as our congregations and vacancies; in affording a good and encouraging prospect of a continued increase in all these respects; in granting success to attend the labors of our missionaries; in causing harmony to prevail in our churches and judicatures, while many other christian denominations are subject to inroads of error, and agitated and torn with strife and division; and in enabling us to progress with so much harmony in reformation from the prevalent evils of slavery and intemperance, demands our thanksgiving and praise. Our obligations to gratitude are increased, inasmuch as in all this, God has remembered us with mercy in the midst of deserved wrath. Our lukewarmness, and spiritual indifference, and conformity to the world, with their accompanying sins, afford abundant grounds for humiliation, and the goodness of God, under such circumstances, should lead us to repentance." Though the thanksgiving day be past, yet the reasons exist, and will awaken feelings of profound gratitude to Almighty God, for the blessings of health, prosperity and abundance with which he hath crowned the past year. The new year has come with the promise, "I will surely do thee good." The spirit of life seems now to breathe upon the dry bones of this valley. The first Monday of this year was kept here, as a day of prayer for the conversion of the world; since that period, yes, before ten days had past over, more than three hundred dollars was raised for missionary purposes, by the Hopewell congregation, the people of my charge; and many amongst us appear as those described by Jer. 50. 45, which affords the hope that the Lord will now add to the church many of such as shall be saved—he hath about doubled the number of our ministers and people in about five years, and our theological students four-fold. Several ministers and congregations, from the Presbyterian and other churches, have joined our fellowship, and not one to my knowledge, has left us during a longer time; thus we have reason to thank God and take courage. The Synod have provided for you two missiona-

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ries, Rev. Blaikie, and Rev. Dinwiddie, Rev. Parks, an alternate, to break unto you the bread of life, next summer. The Presbytery of which I am a member, expect to license six and ordain two men, to preach next April, and you will perhaps have a share of their labors. Without instituting a comparison with the past, it may safely be assumed that the present condition of our church, under the auspices of a wise and good Providence, affords a brighter prospect of rendering public good, than at any former period. If we consider among the evidences of this prosperity, the general satisfaction with reformation principles that were sealed with the blood of martyrs, and which shall yet cause the earth to rejoice to her furthest shores with a pure religion; and her kindred principles of republican liberty, that will break every yoke and let the oppressed go free from the bondage of superstition, lust, drunkenness, and slavery; if we reckon the harmony of brotherly love; the growing attachment to the form of sound words—the increased alacrity in evangelical benevolence, and labors of love, to have the Bible read in every house, in every tongue, and the gospel preached to every creature, these liberal sentiments, peaceful habits, and prosperous condition of the citizens and city of our solemnities; afford ample cause for congratulation. And when we advert to the ardent and christian solicitude on your part to advance the cause of our Redeemer in the West, we have the assurance furnished, that every well-directed effort for the attainment of this great end, will be sustained by your approbation and prayers; and we hope to find in the continued, lively, and prevalent expressions of your wishes and opinions, the most persuasive inducements to diligence and activity in the discharge of the arduous and responsible, yet delightful service of preaching the gospel to the poor. We are, as the four glad ones, 2 Kings 7. 9, who feared to hold their peace, but hastened to tell the King's household the good tidings of their day. We have thought of thy loving kindness, O God, in thy temple. God hath not wrought all this for us in vain, and woe be to us if we sound not his praise to the ends of the earth. Let Mount Zion rejoice—let her daughters be glad—walk about Zion—go round, tell her towers—mark her bulwarks—consider her palaces, and tell posterity, that this God is our God for ever. "That which we have seen and heard, declare we unto you, says 1 John 1. 3,4; That ye also may have fellowship with us; and truly our fellowship is with the Father, and with his son Jesus Christ, and these things write we unto you, that your joy may be full." But let us fear while we sing this song of our well beloved, Isa. 5. 1,6. Let us beware, lest we bring forth the wild grapes of gall and wormwood, instead of the sweet fruit of holiness and well doing; let us fear we sin; rejoice with trembling—our joy before the Lord is according to the joy of harvest, and as men rejoice when they divide the spoil, with much anxiety and care, Isa. 9. 3. Surely our grateful joy should increase with prosperity—surely some mischief will befall us if we hold our peace and refuse to tell the whole house of

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Adam the good news and glad tidings of great joy, which shall be to all people.

Permit me now to close these congratulations—you may perhaps hear a word of counsel and direction again, in view of the evils that abound, for you are as sheep in the wilderness, needing a shepherd's care—may HE who feeds his flock like a shepherd, gather you and provide for you pastors and teachers to feed you with knowledge, and make with you a covenant of peace; and cause the wild beast to cease out of the land, and ye shall dwell safely in the wilderness, and sleep in the woods. Finally, brethren, pray for us, that the word of the Lord may have free course and be glorified. And the very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body, be preserved blameless, unto the coming of our Lord Jesus Christ. Grace be with you all. AMEN.

Yours, affectionately,

ANDREW BOWER.

RECOLLECTIONS OF THE REV. JOHN M. MASON, D. D.

He used to say, "There is no virtue in bearing a cross, if you make it, and fit it to your own back."

When erroneous opinions were rife among a people, he thought it right to combat them; but was wont to say, "that preachers should never give NEW knowledge of OLD errors, merely to refute them;" and "that there is no courage in fighting a dead enemy."

He attended the commencement of Yale College in New Haven, I think in year the 1808 or 1809, and at the house of William Leffingwell, Esq. became intimately acquainted with the Rev. Dr. Azel Backus, then of Bethlehem in Connecticut, and afterwards President of Hamilton College in New-York. Dr. Mason and Dr. Backus in the family were alternately laughing and crying in their social intercourse, at the pungent, sprightly, and tender anecdotes, with which they entertained one another, and all the guests of the family. Their meeting occasioned a lasting friendship. On this visit to New-Haven, Dr. Mason delivered his famous sermon on the preaching of the gospel to the poor. It so happened that I sat next to Dr. Backus, in church, during the delivery of it, and Dr. Backus, now and then smiling, but almost continually bathed in tears, insensibly kept pinching my thighs and my arms, to express his own feelings, and make me as susceptible of impressions from the sermon as himself. Had I not been quite a young man, I should have pinched him in return, and doubtless he would have been delighted, even with such an expression of emotion; for I never heard any discourse delivered with more effect than that. On Dr. Mason's return to New-York, he was asked what he found in Connecticut; and he replied, that "he had found one man, Azel Backus, who had a bushel of brains."

To a young infidel who scoffed at christianity because of the misconduct of some professors, Dr. Mason said: "Did you ever know an

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appear to be made because an infidel went astray from the paths of morality?" The infidel admitted that he had not. "Then," said the Doctor, "don't you see that you admit that christianity is a holy religion, by expecting its professors to be holy; and that you pay it the highest compliment in your power?"

At the table of a distinguished merchant of New-York, a young British officer attempted to gain consequence by bringing the Doctor into collision with himself. Dr. Mason in a few words put all his arguments in favor of infidel liberality to flight. The officer, who was a member of the church of England, then attempted to cover his retreat, by raising a laugh; and said, "Well, Dr., I believe the old adage is true—*the nearer the church the farther from grace.*" "Aye, that may be," said Dr. Mason, "but you will please to remember, that I am a dissenter."

He often said, "the grand business of a theological seminary is, *to teach young men to think.*"

"A brief outline of the mode of instruction" pursued by him, "in the theological seminary lately under his care in the city of New-York," was published in New-York in, 1828, by the Rev. James Arbuckle, "a student of said seminary;" which happily illustrates many of Dr. Mason's peculiar attributes. He made, as this *Outline* informs us, the study of the original scriptures of the Old and New Testament, in the Hebrew and Greek languages, the basis of his whole system of instruction. He went to the word of God for his knowledge of human nature, his mental philosophy, his moral science, and his polemic and didactic theology. This was the man of his counsel in all matters, whether they relate to time or eternity. He taught his pupils, while reading the original scriptures, to ascertain the meaning of the words used, to explain the figures of speech employed; to understand the natural objects, habits, and customs referred to by the different writers; to criticise difficult, dark and apparently contradictory passages; to answer objections; to analyze the argumentative parts of the New Testament; to elicit the great moral lessons inculcated; and to state and defend the doctrines taught, either directly or by implication.

Many of his students learned to think; but of others we say, as he did, that it was not the business of teachers to furnish his pupil with brains as well as with instruction.

His manner of preaching was his own: many of his pupils attempted to imitate it, but all could see the ass in the lion's skin.

The following anecdote will illustrate Dr. Mason's reluctance to give offence by an improper speech, and his disposition to make the most honorable amends for an injury which he might have done. He was accustomed to visit, occasionally, the small congregations of the Associate Reformed Church in Orange county in New-York. Before steamboats were invented, he was returning to New-York, through the Highlands, from one of these excursions; and having stopped for a little refreshment near the narrows, was furnished with bread and milk, which he ate with an iron spoon. Soon after, he mentioned

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this circumstance to one in a circle of acquaintance, who asked how he had fared on his journey. His remark, that he had got some bread and milk with an iron spoon, from such a good old lady, soon reached the ears of her who had entertained him; and she replied with much grief, "that she was sorry Dr. Mason had made himself merry at her expense; for if she had possessed a silver spoon, Dr. Mason should certainly have used it; as it was, she furnished him with the best she had." This was subsequently related to the Doctor, and his feelings were in turn deeply wounded, so that he mounted his horse and rode more than fifty miles to apologize for his heedless speech and ask the old woman's pardon. This is the man, whom malicious and mean enemies called "proud and haughty," merely because he walked erect, had a commanding mien, possessed shining talents, and spoke his sentiments without hypocritical deference "to the superior learning and better judgment" of blockheads.

To the persons of errorists and offenders, Dr. M. always showed great tenderness, but to their follies and vices he manifested no mercy. No Roman Catholic, for instance, could ever say, that Dr. M. showed him any personal indignity; but he would evince his dislike to his kneeling before a crucifix in the streets, and to a stumbling horse at the same time, by saying, that he could not bear a Roman Catholic horse.

He was a good judge of a horse, and being invited to look at one for a clerical friend, discovered that his knees had been marked by the ground, and said that was a good sign for a minister but not for his horse.

He rode well, and was fond of a spirited horse; but after he had suffered from paralysis, his horse ran away with him in Carlisle, threw him, fell upon him, and fractured his hip bone near the socket, so that he went upon crutches during the residue of his days.

Dr. Mason, as a pulpit orator, resembled the works of God: and comparing him with artificial declaimers, I have often thought,

"God made the country, man the town."

He had now and then a sandy, barren spot, in his public performances; but generally he spread out before us the luxuriance of forests and well cultivated fields, with here and there the grandeur of a cataract, or of a lofty mountain, or of a mighty river, bearing the abundance of a wide-spread country to the metropolis. He was uniformly varied as the face of nature.

At the bedside of the sick and the afflicted he often wept with tenderness, and the living were in many instances deeply impressed by his deportment in such scenes.

He believed and taught the doctrine of human depravity, but in his intercourse with men, no man was more unwilling to impute dishonorable motives to his fellows than himself. He was indeed rather credulous than suspicious; while he could repeat the proverb, "if a man deceives me *once*, it is his fault; if *twice*, it is my own."

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TACT AND TALENT.

Talent is something, but tact is everything. Talent is serious, sober, grave, and respectable—tact is all that and more too. It is not a seventh sense, but it is the life of all the five. It is the open eye, the quick ear, the judging taste, the keen smell and the lively touch; it is the interpreter of all riddles—the remover of all difficulties—the surmounter of all obstacles. It is useful in all places, and at all times; it is useful in solitude, for it shows a man his way into the world; it is useful in society, for it shows him his way through the world. Talent is power—tact is skill; talent is weight—tact is momentum; talent knows what to do—tact knows how to do it; talent makes a man respectable—tact will make him respected; talent is wealth—tact is ready money. For all the practical purposes of life, tact carries it against talent—ten to one. Take them to the theatre, and put them against each other on the stage, and talent shall produce you a tragedy that will scarcely live long enough to be condemned, while tact keeps the house in a roar night after night, with its successful farces. There is no want of dramatic talent, there is no want of dramatic tact, but they are seldom together; so we have successful pieces which are not respectable, and respectable pieces which are not successful. Take them to the bar, and let them shake their learned curls at each other in legal rivalry; talent sees its way clearly, but tact is first at its journey's end. Talent has many a compliment from the bench, but tact touches fees from attorneys and clients. Talent speaks learnedly and logically, tact triumphantly. Talent makes the world wonder that it gets on no faster, tact excites astonishment that it gets on so fast; and the secret is, that it has no weight to carry; it makes no false steps, it hits the right nail on the head; it loses no time; it takes all hints; and by keeping its eye on the weathercock, is ready to take advantage of every wind that blows. Take them into the church. Talent has always something worth hearing, tact is sure of abundance of hearers. Talent may obtain a living, tact will make one. Talent gets a good name, tact a great one. Talent convinces, tact converts. Talent is an honor to the profession, tact gains honor from the profession. Take them to court. Talent feels its weight, tact finds its way. Talent commands, tact is obeyed. Talent is honored with approbation, and tact is blessed by preferment. Place them in the senate. Talent has the ear of the house, but tact wins its heart and has its votes. Talent is fit for employment, but tact is fitted for it. It has a knack of slipping into place with a sweet silence and glibness of movement, as a billiard ball insinuates itself into the pocket. It seems to know every thing without learning any thing. It has served an invisible and extemporary apprenticeship. It wants no drilling. It never ranks in the awkward squad. It has no left hand, no deaf ear, no blind side. It puts on no looks of wonderous wisdom; it has no air of profundity; but plays with the details of place as dexterously as a well taught hand flourishes over the keys of the piano forte. It has all the air of common place, and all the force and power of genius.

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MISCELLANEOUS.

For the Christian Magazine.

NEWBURGH THEOLOGICAL SEMINARY.

At a time when there is such a call for the labors of devoted and faithful men, in the ministry of reconciliation, to build up the waste places of Zion, and to preach the unsearchable riches of the grace of Christ to a lost and sinful world; any intelligence of an encouraging nature, in regard to the schools of the prophets, in the different branches of the christian church, where her devoted sons are in a course of preparation for the office and work of the gospel ministry, will be acceptable to the christian public. With this view, a brief notice of the annual examination of the Theological Seminary of the Associate Reformed Church at Newburgh, is communicated for insertion in the Christian Magazine, as not being unseasonable or out of place.

The examination of this Seminary took place at Newburgh, at the termination of its session of seven months, on the 6th and 7th of May, in the presence of the superintendents appointed by the Synod, and several other clerical brethren. It embraced in it the various parts of their studies in the prescribed course, particularly the scriptures in the original languages. The students were called upon to recite different portions of the Hebrew Bible and Greek Testament; which they read with facility and accuracy. It was found that one of the students, who had attended the whole term prescribed by the act of synod, had read the Hebrew Bible throughout, including his private reading and recitations in the class. Others of the more advanced in the course, have also read a great part of the Hebrew Bible, and will probably finish it before they leave the Seminary. They were also examined on various points in systematic Theology, which is pursued in the order of the chapters of the Westminster Confession of Faith, and illustrated by correspondent parts of the Larger Catechism. In this part of the examination, they were called upon to answer some of the more plausible objections which are frequently advanced against the leading truths of the Gospel; and which those who have in view the gospel ministry, ought to be prepared to meet. It is not necessary, however, to state minutely, all the parts of the prescribed course of study, on which the students were examined. It is proper to add that discourses were delivered in public, on several successive evenings, by most of the students, on subjects assigned to them. Throughout all these exercises, the examination was highly satisfactory, and furnished unquestionable evidence, that neither the Professor nor the students had been remiss in the performance of their respective duties. One of the young men who passed his examination with approbation, for his third year at the Seminary, has since been licensed; and probably two more will be licensed in the

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early part of the summer, by the presbyteries to which they respectively belong. Their public labors, it is believed, will afford a very seasonable and acceptable supply of preaching to the vacant congregations in our bounds, as well as those more destitute regions in our country, which, with imploring importunity, are crying, "Come over and help us." In such auspicious results, so promising to the extension of the boundaries of that branch of the church with which the Seminary is connected, as well as the general interests of the Redeemer's kingdom on earth, the patrons and friends of this school of the prophets, among whom we are happy to acknowledge many individuals of sister churches, may see much cause of thankfulness to the great Head of the church, as well as of encouragement to increased and persevering efforts to extend its usefulness. Although it was established with an immediate reference to the supply of a suitably qualified ministry for the Associate Reformed churches, and for the instruction of their own students; the Seminary is open to all who wish to avail themselves of its advantages, whatever may be the fields of future labor which they may have in veiw to occupy. There is manifest cause to acknowledge the good hand of our God, in disposing the synod to adopt with such unanimity, and at the very time it did, the act which established the Seminary. Had it been delayed to the present time, the most disastrous consequences would have ensued, as it regards the public interests of religion, in that branch of Zion, with which the Seminary is connected, and to which it owes its origin. The churches are begining to realize and enjoy some of its precious first-fruits, in the labors of those who have already entered the field; and the friends of the institution ought, with all humility and thankfulness, to view them as pledges from the great Husbandman, of a more abundant harvest in due season. Short as has been the period, since the Seminary went into operation, it has been made instrumental in bringing forward a goodly number of the devoted sons of the church, to consecrate themselves to the service of Christ in the gospel; and who, we fondly hope and earnestly pray, may be prepared to take the field, and more than fill up the places of their fathers in the ministry, when they shall have finished their course and rested from their labors. Let the glory be ascribed to Zion's King, for smiling so propitiously on this infant, and we hope rising Seminary. Let the friends of Zion be encouraged to fervent prayer, and still more liberal efforts in its behalf; for with its prosperity is identified the best interest of our Zion, and the extension and defence of evangelical truth and practical piety.

May 15, 1835.

JOHN CALVIN.

The vindication of a great and good man's character is not unseasonable, as long as such a character is, through wickedness or ignorance, calumniated. No matter how long the slandered individual

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may have been dead; no matter how remote the place where he lived, or where his dust reposes; if he be unjustly stigmatized, it is but equitable and proper to expose the injustice, and so to wipe off the stigma from his fair fame. And it is truly a pleasant work to exonerate the memory of the good from odium, when it can be done, not by artifice and deceit, not by protracted argumentation, not by dubious testimony, but by a plain and fair exhibition of the truth.

These remarks apply in all their force to the character of JOHN CALVIN, than whom, no one has been more vilified, or more unjustly loaded with infamous imputations. His fame can never perish, in as much as it lives, both in the love and in the hatred of his posterity; and if ingratitude should make the one part forgetful of his achievements, the hatred of the other part will preserve the recollection of them: if his praises should cease to be resounded as an eminent servant of God, his fame will be perpetuated in the acrimonious maledictions of the votaries of error. The claims of justice, for the vindication of his character, are attended by this additional consideration, that, in as much as his name has been closely associated with several important articles of religious doctrine, the odium that any person or sect may succeed in throwing upon his character, will be, in a degree, attached to the doctrines alluded to. And we have no doubt that persons have been found, and are yet plenty enough, who—for want of better argument against those doctines which, on account of his lucid and triumphant defence and maintenance of them, are called Calvinistic—have been so wicked and so weak as to attempt the refutation of his doctrines, by means of slandering his character.

We fear that very few, even of his admirers, have correct views of his character. Having most commonly contemplated him as an advocate and defender of the truth against opposing and rampant error, and that too, at a period when controversy was no half way business; when contending for the faith was contending for liberty and life, we are likely to regard him too exclusively in the character of a polemic, and so to adjudge him as too much given to asperity and disputatiousness. We ought to bear in mind that somewhat of the severity of his style and the keenness and pointedness of his rebukes, of which, however, he had far less than most of the writers of that age, is to be attributed to the spirit of the times and to the peculiarly besotted and powerful and malicious adversaries, whose abomina-

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tions he assailed and whose aggressions upon God's truth he resisted. We ought, also, to bear in mind, that he was a christian as well as a divine, and that he was a man as well as a christian, that he sustained the relations and possessed the feelings of a man. It is, therefore, unreasonable to judge of his private character or personal feelings by his theological writings. It is as unreasonable to call Calvin a quarrelsome, cruel, unfeeling man, because he had much to do with theological controversy, as it would be to call a writer on astronomy proud, because he looked upward, or a writer on geology mean and low minded, because his business lies below the ground.

We purpose, in a few numbers, to present some views of the private character of Calvin, as it appears in the private relations and duties of life; and we trust a candid perusal of them will tend much to correct mistaken views, and to enhance admiration of the man and christian, as well as of the divine. We give at present a sketch much to the credit of his conjugal affections, of his humility, of his firm and and devoted piety. The letters following will show the occasion.

Calvin to Farel.

"The report of the death of my wife has doubtless reached you before this. I use every exertion in my power not to be entirely overcome with heaviness of heart. My friends, who are about me, omit nothing that can afford any alleviation to the depression of my mind. When your brother left us, we almost despaired of her life. On Tuesday, all the brethren being present, we united in prayer. Pouppinus then, in the name of the rest, exhorted her to faith and patience. In a few words, (for she was very feeble,) she gave evidence of the state of her mind. After this I added an exhortation, such as I thought suitable to the occasion. As she had not mentioned her children, I was apprehensive that from delicacy she might cherish in her mind an anxiety more painful than her disease; and I declared before the brethren, that I would take the same care of them as if they were my own.* She answered, *I have already commended them to the Lord.* When I observed that this did not lessen my obligation of duty to them, she answered immediately, *If the Lord takes them under his protection, I know they will be entrusted to your care.* The elevation of her mind was so great that she appeared to be raised above this world. On the day when she gave up her soul to the Lord, our brother Borgonius, a little before six o'clock, opened to her the consolations of the gospel, during which she frequently exclaimed, so that we all perceived that her affections were on things above. The words she uttered were, *O glorious Resurrection!—God of Abraham, and of all our fathers!—The faithful have, for so many ages, hoped in thee, and not one has been disappointed.——I will also hope.* These short sentences she rather ejaculated, than

* Calvin married a widow with two children. His only child, a son, died in infancy. [Ed.]

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the most respectable witnesses, concerning the fortitude and equa- pronounced with a continued voice. She did not catch them from others. But by these few words she manifested the thoughts which exercised her mind, and the meditations which she cherished in her own heart. At six o'clock I was compelled to leave home. After seven they shifted her position, and she immediately began to fail. Perceiving her voice beginning to falter, she said, *Let us pray—Let us pray—Pray for me, all of you.* At this time I entered the house. She was unable to speak, but gave signs of an agitated mind. I said a few things concerning the grace of Christ, the hope of eternal life, our domestic intercourse and fellowship, and our departure from this society and union. I retired to pray. She was attentive to the instruction, and heard the prayers with a sound mind. Before eight o'clock she breathed her last so placidly, that those present could not distinguish the moment which closed her life. I now suppress the sorrow of my heart, and give myself no remission from my official duties. But the Lord still exercises me with other troubles. Farewell, dear and faithful brother. May the Lord Jesus strengthen you by his Spirit, and me also, in this so great calamity, which would inevitably have overpowered me unless from heaven he had stretched forth his hand, whose office it is to raise the fallen, to strengthen the weak, and to refresh the weary. Salute all the brethren and your whole family.

"Yours, JOHN CALVIN.

"*Geneva, April* 11, 1549."

Calvin to Viret.

"Although the death of my wife is a very severe affliction, yet I repress, as much as I am able, the sorrow of my heart. My friends also afford every anxious assistance, yet with all our exertions we effect less, in assuaging my grief than I could wish; but still the consolation which I do obtain I cannot express. You know the tenderness of my mind, or rather with what effeminacy I yield under trials; so that without the exercise of much moderation, I could not have supported the pressure of my sorrow. Certainly it is no common occasion of grief. I am deprived of a most amiable partner, who, whatever might have occurred of extreme endurance, would have been my willing companion, not only in exile and poverty, but even in death. While she lived she was indeed the faithful helper of my ministry, and on no occasion did I ever experience from her any interruption.

"For your friendly consolation I return you my sincere thanks. Farewell, my dear and faithful brother. May the Lord Jesus watch over and direct you and your wife. To her and the brethren express my best salutation.

"Yours, JOHN CALVIN.

"*April* 7, 1549."

Viret to Calvin.

"The things which are related to me, by the united testimony of

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nimity of your mind, under this so severe family wound and domestic grief, afford me reason to suppose, that I should congratulate rather than console you in my letter; especially as I am perfectly aware of that which you call the *tenderness* of your mind. This quality may, with more propriety, be ascribed to you than *effeminacy*, as your conduct fully proves the last to be inapplicable to your disposition. On this account, I the more admire the influence of that divine Spirit which operates in you; and abundantly proves himself by his fruits, worthy of the name of the true Comforter. And may I not justly acknowledge the power of that Spirit in you, since you bear, with so composed a mind, those domestic misfortunes, which with the greatest possible severity most intimately affect your heart, which was always so easily moved at the calamities of others, and so accustomed to feel them as if they were your own. Believe me, your fortitude is uncommon, and so is the testimony of divine benevolence towards you. This makes me greatly ashamed of myself, that in a similar affliction I did not exercise the same fortitude, nor even arrive at the least shadow of it. I was so overpowered and prostrated by that stroke of adversity, that the whole earth appeared to me nothing but a mere wilderness. Every thing was unpleasant; there was no object which could assuage the sorrow of my soul. I often accused myself of bearing my affliction with much less fortitude than was becoming my station, and still less becoming a man who had embraced the doctrine of divine wisdom, at its first appearance, professing myself not only a disciple, but a teacher of others; because I was unable to use those remedies, in my own sufferings, which I prescribed to others under like trials. But you, on the contrary, are so far from being dejected and disheartened, that you inspire others with new strength by your example; testifying that you have done that yourself which you recommended to others, and thus you are able, when in health, to give the best counsels to the sick, and in your own trials can draw consolation from them, and conduct yourself as though all was well. It comforted me beyond measure, when I was informed, not by vague rumors, but by so many messengers, that you went through all the duties of your office, with a readiness and ease, greater than usual, and that you were always present in body and mind, at all your meetings, sermons, and all public and private duties, to the admiration of all; and that you did this especially at the time, when your sorrows were recent, and had the keenest edge to wound and destroy your constancy. Proceed, therefore, with the same stability; and so conduct yourself as to confirm this opinion of you in the minds of all, that you have always exercised that presence of mind, which this affliction has not so disturbed, and that repose which it has not so interrupted, but that you were able to discern, and command with ease, all those things which could tend to comfort you. That you may do this, and persevere in your course with fortitude, and receive daily an increase of strength, and more ample consolation, is my most fervent prayer to God. And what more can I do to assist you? For I have neither the influence of

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authority, nor the acuteness of reasoning, to withdraw or dissuade you from this severe conflict of sorrow, unless your own mind supplies you with resolution in bearing this cross, through the exuberant grace of divine goodness, from which proceed all those other gifts, which the Lord has so richly bestowed upon you. I will, therefore, say no more upon this subject. I have said too much already. My wife salutes you most affectionately, and is exercised with no common grief, by the death of her dearest sister, and with me considers it a calamity to us all. It grieves me that an opportunity is not now afforded me for a personal interview with you. Should you wish it, no impeding circumstances shall prevent me from visiting you. My colleagues salute you with all the brethren, among whom you may number Francis of Viviers, who is now here and begs me to salute you in his name. Salute our domestic and other friends, especially Gallasius, Beza and Ottoman, in my name, to whom Francis also wishes health. Farewell, Yours, PETER VIRET.

"*Lausanne*, *April* 10, 1549."

PROCEEDINGS OF A MEETING OF MR. STARK'S CONGREGATION.

In compliance with the request of the gentlemen whose names are annexed to the following document, we give it a place in the Magazine. It did not reach us in time for the May number. Whether the publisher of the Monitor will insert it in his paper remains to be seen. But we are happy that we are not bound to follow his rules of conduct or to wait for his example.

For the Christian Magazine.

At a very large meeting of the first Associate Presbyterian Congregation, held in the lecture room of the church, Grand-street, New-York, on the evening of the 27th April, 1835; Mr. John Edwards was called to the chair, and Messrs. Wm. Whitewright, Sen'r. and Wm. Boyd, were appointed secretaries. After prayer by Mr. Edwards, the following preamble and resolutions were presented to the meeting and read: On motion, they were then taken up separately and unanimously adopted, as follows:

Whereas, a most abusive and scurrilous pamphlet, entitled "an exhibition of some of the dishonorable means used to bring into contempt the peculiar principles of the Associate Church," written "by the publisher of the Religious Monitor," in Albany, which has been clandestinely circulated in this city; contains an outrageous attack on our worthy and highly esteemed pastor, the Rev. Andrew Stark; with the apparent intention of injuring his character, of destroying his usefulness as a minister, and disturbing that christian peace and harmony which so eminently prevail amongst the members of this congregation; we deem it proper, as the friends of religion and morality, thus publicly to notice it: Therefore, it is

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Resolved, That we believe the statements set forth in the aforesaid pamphlet, respecting Mr. Stark, to be wholly false and calumnious.

Resolved, That this malicious attempt to injure the character of our worthy pastor, merits our sincere contempt; and, that we hold the author of the aforesaid pamphlet, as an enemy to the peace and prosperity of this congregation.

Resolved, That this congregation fully appreciate the talent, zeal and christian liberality by which Mr. Stark's ministrations in this church have been and are distinguished, and which have eminently contributed, by the blessing of God, to elevate the moral and religious character of this congregation.

Resolved, That we hereby express our undiminished confidence in the integrity, piety and honorable character of our esteemed pastor; and our firm attachment to him as a man, a christian and a minister of the gospel.

Resolved, That we publish these resolutions for the sake of persons at a distance, who may be liable to be misled by the assertions and insinuations in the aforesaid pamphlet, and that they may know the estimate in which our pastor is held in this congregation, where he is best known, and where he has discharged the duties of the ministerial office, with unwearied diligence and fidelity, for the last fourteen years.

Resolved, That these resolutions be signed by the chairman and secretaries, and a copy sent to the Religious Monitor, for publication, or any other orthodox religious periodical generally read by those of our own denomination.

Signed, JOHN EDWARDS, *Chairman.*

WM. WHITEWRIGHT, WM. BOYD, } *Secretaries.*

INTELLIGENCE.

THEOLOGICAL SEMINARY OF THE WESTERN SYNOD.

Allegheny, May 12, 1835.

DEAR BROTHER: In conformity with the request of my friend and brother, Mr. Forsyth of Philadelphia, the following items of intelligence are respectfully transmitted to you.

The annual examination of the students connected with the Theological Seminary of the Associate Reformed Synod of the West, commenced on the 31st March, and was continued throughout that day and the following. The Students were examined on sacred history, chronology and geography; on the Old and New Testaments, in the original languages, and on systematic theology. On different successive evenings, thirteen of the young men delivered discourses in public, which were heard by large and attentive assemblies. Since the close of the session, nine have been licensed to preach the gospel by dif-

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ferent presbyteries, and two more, it is expected, will in the course of the summer be added to the number. This will prove a very acceptable addition to our ministerial strength. But thus far the demand for ministerial labor increases more rapidly than the supply. Let all the friends of Zion hear the exhortation, "*Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.*" Very respectfully, your brother,

JOHN T. PRESSLY.

AMERICAN BIBLE SOCIETY.

Abstract of the Nineteenth Annual Report, prepared by the Secretary.

In commencing the Nineteenth Annual Report, the managers gratefully acknowledge the kindness of the Lord manifested during the past year. Since the last anniversary, eleven new Auxiliary Societies have been formed, two of which are beyond the bounds of the United States, in the province of Texas. A considerable number of *branch associations* have also been formed, in connexion with larger auxiliaries. These associations, by keeping up several local depositories of Bibles and Testaments in a county, are found to be highly convenient and useful. They should be formed in every township and village, or else a distributing committee should be formed in their place.

RECEIPTS.

The sum received into the treasury from all sources during the year, has been $100,806 26, being an increase over the receipts of last year, of $12,195 34. Of the whole sum received, $34,918 23 were received in payment for books; $3,873 26 from legacies; $34,021 02 towards foreign distribution; $27,983 78 ordinary donations.

BOOKS IMPORTED.

As numerous emigrants are coming to this country, all of whom stand in need of the scriptures, your board have imported more or less copies in the Portuguese, Italian, Dutch, Swedish, and Polish languages. Many of the latter were thankfully received by the Polish exiles who have taken up their abode among us.

BOOKS ISSUED.

Bibles,	47,703
Testaments,	75,533
Total,	123,236

(in eleven languages) being an increase of 12,404 over the issues of the previous year, and on an aggregate since the formation of the society of 1,767,936 copies.

MODERN GREEK TESTAMENT.

All of the first edition of this Testament has been forwarded to

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Greece, Smyrna, and Constantinople. Another edition is ordered to be put to press. A letter just received from the Rev. Mr. Brewer at Smyrna, informs the Board that nearly all of the four hundred and thirty-one copies entrusted to him have been distributed in schools in that vicinity.

NEW TESTAMENT FOR THE BLIND.

The New-England society for the education of the blind, through Dr. S. G. Howe, applied for aid a few months since to print the New Testament in raised letter for the use of the blind. Your board have very cheerfully granted $1,000 for this object, and have promised further aid. It is found that the blind pupils, after a little practice, read this letter with much facility. How great the blessing to this afflicted people! What joy and consolation to them in their long hours of solitude and darkness!

RE-SUPPLY OF THE DESTITUTE.

In the north and west parts of New-York, this work has been prosecuted with much spirit through the year. Not less than fourteen or fifteen counties have been engaged in this re-supply. Eight townships of one county, which was supplied in 1829, were found to have three hundred and five destitute families. Another county, supplied at the same time, was found to have five hundred and five families destitute. Should all parts of the Uunited States be as destitute as the *average* of those lately re-explored, there would be found nearly or quite thirty thousand households in need of the Bible. The Managers would earnestly *entreat* the Auxiliaries throughout the country to ascertain and supply the destitute around them without delay. The safety of Protestantism and of religion requires this.

GRANTS TO SUNDAY SCHOOL UNIONS.

To the Sunday School Union of New-York has been made a grant of five hundred Bibles and five hundred Testaments; to the Sunday School Union of the Protestant Episcopal Church, five hundred Bibles and two thousand Testaments; to the Methodist Episcopal Sunday School Union, of five hundred Bibles and two thousand Testaments; to the Massachusetts Sunday School Union, two hundred Bibles and one thousand Testaments.

The number of poor children connected with the schools of these Unions, and the great importance of having them early furnished with the Scriptures, led the Board, through the suggestion of several judicious laymen, to make the above grants.

SCRIPTURES FOR THE YOUNG.

The same motive which led to the above appropriations, together with a subject presented by the Maryland Bible Society, and which will be found in the entire report, have led the Board to lay before the Society an important proposition, namely; *The furnishing every child in the United States, under fifteen years of age, with a Bible*

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of a Testament, provided said child is destitute and can read. Should this great measure, which will require large expenditure and much labor, be adopted by the Society, it is expected that the Auxiliaries will *purchase* all the books they can for the work, and furnish them to all the children within their limits, and that when all their resources end, they will call on the parent Society for books as a gratuity. This work should be entered on with faith, prayer, system and energy.

SCRIPTURES FOR EMIGRANTS.

There is another subject which has attracted the attention of the Board and of some of the Auxiliaries, particularly that of Pittsburg, Pa. Two thousand three hundred and seventy-five Bibles and four thousand Testaments have been distributed among sixteen Societies, so situated as to have facilities for meeting and furnishing the Scriptures to emigrants.

The sum of five hundred dollars in money has been granted to a Bible Society in France, in order that books may be furnished to emigrants when they embark at Paris. A recent letter from the Rev. Mr. Ely, American Seamen's Chaplain at Havre, informs us that he had within a few days received and distributed nearly three hundred Bibles and Testaments among German and Swiss emigrants, just as they were to depart for America, and that they were "received with no less surprise than gratitude."

SCRIPTURES FOR SEAMEN.

The Board are happy to find the demand for the Bible to increase among seamen, and also to witness an increasing disposition among the benevolent to supply them. Grants have been made during the year of nearly three thousand Bibles and Testaments, to Societies along the sea-board and near the lakes, for distribution among that long neglected class of men. Other grants have been made to Seamen's Chaplains and Missionaries in foreign countries, for the supply of destitute seamen. From the Rev. Mr. Medhurst, English Missionary at Batavia, information has been received that he will see to the distribution of a box sent on request, to the lamented Lyman and Munson, who were destroyed in Sumatra.

FOREIGN DISTRIBUTION OF BOOKS.

To Mr. Wheelright, in South America, have been sent one thousand seven hundred and fifty Bibles and Testaments, mostly in Spanish, in addition to what he took with him, and two thousand copies of the Gospel of Matthew.

Other Spanish Gospels have been sent to Buenos Ayres, New-Grenada, Mexico, and Havana. They are designed for the Spanish schools.

A small grant of English Bibles and Testaments were sent to the Bahama Islands, and were thankfully received.

From the books sent to Canada the preceding year, returns have recently been received. They have nearly all been distributed among

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eager, destitute readers. About two thousand families more remain to be supplied in the section of country between Vermont and the St. Lawrence. Most of these destitute families emigrated from the United States. Various other small grants of books have been made to places abroad, but which cannot be detailed in this abstract.

AMERICAN SEAMEN'S FRIEND SOCIETY.

The Society is principally occupied in sustaining Chaplains for Seamen in Foreign Ports; and the report is occupied chiefly with brief accounts of what has been done at each of the different stations. We notice them in their order.

CANTON.

Rev. Edwin Stevens, Chaplain.—This is the oldest station. Mr. Stevens has pursued his labors steadily through the year, with no interruption, except for about one month in September last, when in consequence of the troubles with the British government, the Chinese interdicted the passage of all boats on the river. The number of American vessels at Canton, during the last season, was seventy-five. On board of twenty-two of these ships, public worship was held on the Sabbath, and in some of them on several Sabbaths in succession. During the season there were also at Canton about ninety British vessels, and from twenty to twenty-five of other nations. Since the expiration of the charter of the British East India Company, and the opening of the port of Canton to free traders, the facilities for usefulness to the Seamen's Chaplain have been somewhat increased. While this barrier to free trade was kept up, British sailors very seldom, if ever, were allowed to mingle with those from other ships, even in religious assembly. The free traders are under no such restraint, and our chaplain has repeatedly had the privilege of hoisting the Bethel Flag on an English vessel, while English officers and sailors have frequently assembled on the deck of an American ship, for public worship. The total number of ships at Canton in a year, reckoning all nations, is about two hundred. They are manned by at least four thousand sailors, a large proportion of whom can understand the English language, and are in a situation to receive benefit from the labors of a devoted Chaplain. The Chaplain can also do something for the advantage of Chinese sailors and boatmen, and many thousands of these will eventually be brought under his influence.

HAVRE.

Rev. David De F. Ely, Chaplain.—Mr. Ely supplies the place of Mr. Mines, the first Chaplain at that port, who left the station last October. The Seamen's congregation at Havre is not large. A small "upper room" is the only place of assembling, and that place is unfavorably situated.

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SANDWICH ISLANDS.

Rev. John Diell, Chaplain.—The port of Honolulu, in the Island of Oahu, was selected as the station of a Seaman's Chaplain, that port being the chief place of resort for the whale ships. Mr. Diell continues his very acceptable labors here. A convenient chapel has been erected, and two reading rooms for seamen, together with a dwelling for the Chaplain. The Chapel was opened in the month of November, 1833, and the reading-rooms in March following. Every facility is thus afforded to seamen for religious instruction; and several hopeful conversions have taken place. In the year 1833, there entered the port of Honolulu one hundred and six ships and barques, employed in the whale fishery; and twenty ships, barques and brigs, and three schooners, employed in the merchants' service. Between three and four thousand seamen are thus annually brought within the reach of our Chaplain.

SMYRNA.

The Rev Josiah Brewer, Chaplain.—Mr. Brewer commenced a series of gratuitous labors for the benefit of sailors at Smyrna, more than a year ago. The number of American seamen at Smyrna being not large, and the calls being urgent from other ports, and there being several missionary brethren at that place, the committee requested Mr. Brewer, in addition to his missionary work, to continue his labors among seamen, under the patronage of this society.

MOBILE BAY.

Rev. Albert Williams, Chaplain.—Mobile Bay is the resort of many large ships, and something may be done for the benefit of seamen and boatmen at the city. Mr. Williams commenced his labors at Mobile last October, and continues there to the present time. Measures are taking at the city for the organization of a local society which will aid in the work.

HAVANA.

This port was explored in January last, by Rev. J. A. Copp, an agent of this Society. There are at Havana annually about one thousand sail of square rigged American vessels, about the same number of Spanish, and half as many more of English, German, and French. At least ten thousand American seamen are at Havana every year, and the prospect of usefulness to a chaplain would be great. But there are many difficulties to be overcome, the principal of which arise from the exceeding jealousy of the government.

NEW-ORLEANS.

The Mariners' Church, which was commenced in New-Orleans several years since, has long been in a ruinous condition. The basement story was finished, and leased for stores, but of the remainder of the building the walls only were raised. The basement has been leased for one thousand six hundred dollars per annum, and with this

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income, the debt incurred for the erection of the building thus far, has been paid.

LOCAL INSTITUTIONS.

Stretching along the coast of the United States there are eighteen ports of more or less consequence, where there are organized societies for aiding in the moral and spiritual improvement of seamen, and in ten of these ports the preaching of the gospel is regularly enjoyed, viz. in Portland, Salem, Boston, New-Bedford, Mystic Bridge, New-York, Philadelphia, Baltimore, Charleston, and Savannah. In Apalachicola, in West Florida, a Seamen's Friend Society has also been formed.

THE LAKES AND BOATMAN'S CAUSE.

A new impulse has been given to this cause during the year past. At Troy and Utica, the regular Bethel services have been usually continued. The chapel at Oswego, which has long been closed, is again opened. At Buffalo, a large subscription has been made for the erection of a chapel, and the work is advancing. Some measures have been taken for the erection of a Bethel Chapel at Pittsburgh; and a Bethel Society has been formed at Cincinnati. The chapel at Cleveland has been closed for the winter. A quarterly publication called "The Boatman's Magazine," has been commenced, which promises to be a valuable auxiliary to the cause.

FUND.

The society was represented in debt last year, since which heavy drafts have been made on its treasury to pay for the Chapel, and Chaplains dwelling at the Sandwich Islands, to settle in part the arrears due for the labors of former years at Havre, to meet the current expenses of the Chaplains now in the field, and to send out others during the year. Since the last anniversary, the Treasurer has received twelve thousand three hundred and sixty-seven dollars and seventy-one cents, and has paid out twelve thousand two hundred and forty-two dollars and fifty-six cents, leaving a balance of one hundred and twenty-five dollars and fifteen cents in the Treasury; but there are outstanding debts against the society still uncancelled, a part of *which is in drafts accepted, and soon becoming due*, of nearly three thousand dollars, so that a large sum must be raised during the present year to discharge these debts, meet the current expenses, and set the society free.

FUTURE OPERATIONS.

The society must not cease its operation till a Chaplain for seamen is stationed in every large port throughout the world. This work is now barely commenced. The openings before us are ample and some of the demands for aid are pressing. Rio Janeiro, Batavia, and Singapore are ports of great importance at the present moment; and Lintin, Manilla, Calcutta, Bombay, Trieste, Cronstadt, Hamburg, Buenos Ayres, Callao, Valparaiso, with Lahaina, a large port

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in the Sandwich Islands, and Charles' Island, one of the Galipagos; and all places where sooner or later the Seamen's Chaplain must be found.

PRESBYTERY OF NEW-YORK.

The Associate Reformed Presbytery of New-York held its stated semi-annual meeting in Newburgh, on Tuesday, May 5th.

There were present, *Ministers*, Dr. McCarrol, Messrs. McJimsey, Wallis, M. N. McLaren, Connelly, Lillie, Middlemas and Forsyth; Ruling Elders, Messrs. Currie, Wilson, Shaw, McRabbie, Macinson.

The Rev. Alexander Lewis was received as a member, on the credit of testimonials of the Synod of Nova Scotia. Mr. Lewis has been laboring, for some time past, in Dundaff, Carbondale and Dymock, Susquehanna co., Pa. In all these places and, indeed, throughout this whole section of country, there is quite a destitution of the ordinances of the gospel, and from the report which Mr. Lewis made to presbytery, there would seem to be quite a favorable prospect for the extension of our church in that quarter. Mr. Lewis was appointed to continue his labors there; and a committee was appointed to visit those places, and organize churches, should they deem it expedient.

Mr. David L. Proudfit was licensed to preach the gospel. Messrs. Johnson, McKinney and Spalding delivered the exercises which had been assigned—all of which gave great satisfaction.

Mr. Samuel Topping was received as a student under the care of this presbytery, and was directed to attend at the Theological Seminary in Newburgh, during the next session.

Rev. J. Middlemas petitioned to have the connexion at present existing between himself and the church of White Lake, dissolved. A special meeting of Presbytery was appointed to be held on the 2d Wednesday of June, to take the matter into consideration.

PRESBYTERY OF CALEDONIA.

This Presbytery held its summer meeting in Seneca, on the 15th and 16th of May. The ordinary business included nothing of special interest to the church at large. Mr. White, who has been for some time connected with this Presbytery, and who has preached with acceptance in almost all our churches, was ordained to the office of the gospel ministry, by prayer and the laying on of the hands of the Presbytery, and was installed pastor of the congregation of Seneca. The sermon was preached on this occasion by J. F. McLaren; Mr. Currie presided in the ordination, and gave the charge to the pastor; and D. C. McLaren gave the charge to the congregation.

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The Presbytery has several vacancies under its care, to which it has been able to furnish very little preaching, on account of fewness of ministers and the distance at which the vacancies are situated.

We are happy to learn that our expectations of the return of Mr. Howden to our bounds are realized, and that he has already removed to Cattaraugus county, where his time and labors in the ministry are to be spent in a very interesting group of vacancies in our connexion. We trust that those churches in this Presbytery which enjoy the stated ordinances, and those individuals who are living in the enjoyment of all their hearts can wish, will not be forgetful of this missionary field which Mr. Howden has gone to occupy and improve.

The congregation of York is still vacant; we trust the Lord of the vineyard will, ere long, send some one to labor there.

MISSIONS AMONG THE HEATHEN.

It appears from the late accounts, that most of the Missions among the heathen, commenced and supported by christians in this country, are in a condition of encouraging prosperity. The Gentiles listen to the word of God at the mouth of Christ's servants, and in many cases listen with attention and faith. Books of a religious character are received and read with avidity. This is to be, as appears to us, a most efficient means of sending the light of knowledge and religion into the remotest and most inaccessible parts of the earth. Happy would it be for the poor and perishing heathen, were there many more persons engaged in the work of missions in their behalf; happy, if the christians in this country were all awake to the importance of the work, and their obligation to sustain it with their contributions and prayers.

It is painful to hear so often as we have done, within a year past, of the falling of the watchmen on their distant posts: an unusually large number of missionaries have died, some from chronic diseases, some from sudden attacks incident to the climate in which they lived, some by the hand of savage violence.

The latest intelligence, which has been received from some of the missions of the American Board, we give below, from the Missionary Herald.

Southeastern Africa.—The ship Burlington, which carried the mission families to Southeastern Africa, was at the Cape of Good

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Hope on the 9th of February. No intelligence has been received from the passengers.

WESTERN AFRICA.—A letter from Rev. J. L. Wilson, dated at Cape Palmas, December 27, 1834, where he had just arrived, states that his voyage had been pleasant, and that the health of himself and wife was good. He adds—"The fever has prevailed among the colonists, but not malignant, and has proved fatal in only two instances. The natives received us with loud acclamations of joy, and more than five hundred of them are now around our doors. The prospects of the colony are flattering. Our house was ready for us, and we are comfortable." On his way, Mr. Wilson touched at Goree and Monrovia.

PITTSBURGH CONVENTION AND GENERAL ASSEMBLY.

We take the earliest opportunity of congratulating the friends of truth and true Presbyterianism, that these bodies met at their appointed times, and under circumstances most auspicious to the cause of Christ in this country. The convention did not see fit to adopt Dr. Ely's recommendation, that they should meet in a deserted coal mine; nor will they probably agree with him in regarding their celebration of the Lord's supper a profanation of that ordinance.

Dr. Green was chosen President. The number of delegates present at the last account was *seventy-five*; forty-seven ministers and twenty-eight elders. These represented about thirty-four Presbyteries. From all Western New-York, there was only one minister and elder present, and these both from the Scottish Presbyterian church in Caledonia. This shows the character of this region.

The General Assembly met. The moderator was not present. An effort seems to have been made by Dr. Ely to get Dr. Beman in the chair, and it succeeded. But when members had a moment to consider the matter, it was found that he was not entitled to it. And Dr. W. McDowell was chosen by a large majority. Dr. W. W. Phillips, an old school man, was elected moderator by a vote of 117 to 85. The opposing candidate was Mr. Leach, of Virginia. The old school have this majority in the assembly.

ERRATA.

In Dr. Proudfit's memoir of Mr. Tomb, in the April number, in the 12th line from the commencement, for "Lamb of Salvation," read Lamp of Salvation: page 111, line 18th from the bottom, for 1796, read 1791.

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CHRISTIAN MAGAZINE.

Vol. IV. JULY, 1835. No. 7.

RELIGIOUS COMMUNICATIONS.

For the Christian Magazine.

THE FAINTING CHRISTIAN ENCOURAGED.

By the Rev. *Wm. Mitchell*, Clola, Aberdeenshire, Scotland. "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." *Isaiah* 41.10.

The state of the people of God in this world is generally a tried one. It was so in Old Testament times. Thus saith the Psalmist: "Thou hast caused men to ride over our heads; we went through fire and through water." "They confessed that they were strangers and pilgrims on the earth." It is so in the times of the New Testament likewise. Hence Paul and Barnabas, exhorting the inhabitants of Lystra and Iconium and Antioch, to continue in the faith, add that they "must through much tribulation enter into the kingdom of God." But if it be trying, the Lord has provided a sufficient help for them. He has revealed what this help is, in his word, and on this account they, in all their trials, betake themselves to it. We find in the passage at the head of this paper, how kindly the Lord interposed for his peculiar people Israel, in the days of Isaiah, and what pains he took to cure them of unbelief, and to sooth them under all their privations and sorrows. Thus he addresses himself to them: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

These words were first spoken to encourage Israel in Babylon. This was a wrath-like dispensation; the hearts of the Jews at that period were like to fail on account of it; but the prophet, under the guidance of the Spirit, encourages them, by many considerations, not to faint under their trials. He foretells the raising up of Cyrus. Verse 2. "Who raised" (Jehovah raised) "up the righteous man from the east, and called him to his foot, gave the nations before him, and made him rule over kings? he gave them as the dust to his sword, and as driven stubble to his bow." The consternation of that idolatrous empire at his appearance; verse 5. "The isles saw it, and feared; the ends of the earth were afraid, drew near and came"—and the

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care which God took of his own people in the midst of these shakings of the nations; verses 8 and 9. "But thou, Israel, art my servant; Jacob whom I have chosen, the seed of Abraham my friend. Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, thou art my servant; I have chosen thee, and not cast thee away." He also adds in the verse under review: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness:" that is, though your situation may appear hopeless and desperate, like in the midst of that empire; yet this shall not dissolve the covenant relation with me. I am with thee and will deliver thee according to my faithfulness. But though these words refer immediately to the particular situation of the saints in Babylon; yet they have also a daily fulfilment in the case of other believers in all ages. They, like the Jews in Babylon, have cause to fear; but the Lord has an interest in them all, and it is his design to support them under their fears, and therefore he says: "I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will uphold thee with the right hand of my righteousness."

My christian friends, in soliciting your attention for a little to these words, I shall consider that discouraged state that the saints are frequently in, while they continue in this world, and which fills them with fear and dismay. Then the support which the Lord gives them under these fears. "He is their God, is with them," &c.; then improve the remarks that may be made.

They have their fears on account of the aspect of providence to themselves. It was this which cast the captives in Babylon into such a fear, and the prophet uttered these words to support them. In the the same helpless state, often, are the saints still. They are in heaviness through manifold temptations. The Lord hath said, Rom. 8.28, "That all things work together for good, to them that love God, to them who are the called according to his purpose." Yet, this is often fulfilled in a mysterious manner: They may be reduced to poverty and want. They may be seized with great bodily sickness, as recorded in Psalm 38. They may be deprived of friends and children, and suffer great reproach. These things are trying in themselves.

But peculiar circumstances in reference to themselves, may render them more so. They may see their own sins the cause of all the trials to which they are exposed. They may be long in continuance; and they may appear singular in them. All these met in the case of the captives at Babylon.

Again they may be discouraged with the public state of religion. Among the relative afflictions which cause the tear of sorrow to flow from the saint's eye, not the least are the calamities which befall the church. This was also the situation of the captives at Babylon. Hence, Psalm 137: "By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof," &c. The same trial is often

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renewed to other saints. Though they may not live in evil times, when christians are destroyed by open persecution; yet they have frequently the trial of seeing religion declining. Offences abound. And when the saints view the breaches that are made in Zion's walls, like the Israelites by Babel's streams, "they hang their harps on the willow trees." A spirit of slumber frequently seizes on persons who are not openly scandalous. God's Spirit sometimes withdraws, and ordinances have little effect. "While the godly man ceaseth, and the faithful fail from among the children of men;" they are filled with fear and dismay. These things discourage them, on account of the present evils which they may include, and on account of the more awful evils expected to follow.

Farther, they have their fears on account of their own spiritual condition. This was the great trial of the church in Babylon. Hence Isaiah 64.6: "We are all as an unclean thing, and all our righteousness are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away." This also is too often the situation of saints in every age of the church. Job, David, and others utter the most mournful complaints on this head. The prevalence of indwelling sin is the cause of great fear and sorrow. Hence, the words of the Psalmist: "Innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of my head: therefore my heart faileth me." Psalms 40.12. Their situation in the duties of religion—being often unfit for them—delay of answer to prayer—distance from God. All these are trials. This occasions fears—hypocrisy—apostacy—their own ruin—and the dishonor of God. Thus does God permit his people to be in fears. But, does he grieve willingly? Is there not a cause? Has he not some great end to accomplish by such breaking dispensations? They are universal. And these are the best ends for them. Some of these I shall mention. Trials and sufferings are sent as a correction for sin. Thus it was with the Jews in Babylon, and thus it is with saints in every age, and of every nation. Hence, the threatening of Jehovah. "If my children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes." Psalm 89.30—32. The other ends and designs of trials will be explained elsewhere in this paper.

I now proceed to the encouragement which God gives his people, under these discouragements. The grand one is—He is their God. He continued to be this to his people in Babylon, though he afflicted them so severely there. He did not cast them off. Hence, he says, Jeremiah 46.28: "Fear thou not, O Jacob, my servant, saith the Lord; for I am with thee; for I will make a full end of all the nations whither I have driven thee: but I will not make a full end of thee, but correct thee in measure; yet will I not leave thee wholly unpunished." He continues the covenant relation also with his chosen people in New Testament times; though he so greviously afflicts

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them. The promise for this runs: "This shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sins no more." Jeremiah 31.33—34: which shows us that this relation is indissoluble. Now if the Lord be their God, why should they fear? They may say, as in Romans 8.31: "If God be for us, who can be against us?" God being in a covenant relation with his people, every good is implied. For example. By this they have reconciliation with him. They will not be cast off eternally—they have him in a number of new relations. He is a father—a friend—a husband—a head—a king. And he manifests himself to his people in each and all of these relations. They have an interest in all his perfections. Each of these perfections works for their advantage. In all his blessings and promises: "All things are theirs." These reach to this life and to that which is to come. All the creatures necessary, will be given them—all gifts—all grace—and eternal life at last. This is then enough to support a saint under all his troubles. Now my dear friends in the Lord, are you among those who have an interest in God? Though your trials be great you need not fear. To realize this; are you choosing God, saying in the language of the Psalmist: "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee." Are you pleased with his way? resigning yourself up to him—trusting in him—devoted to him; Take comfort, if this be the case. Consider the vastness of this privilege, and the unchangeable nature of it: "For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee."

The second encouragement is: "I am with thee." He is with his people, though they have such severe trials as above described. He may be absent as to their sense. They may not have a realizing view of his presence and fulness, to that degree which they have enjoyed in former times. But he is still with his people. His electing love—his express promises—and his unchangeable nature, are all sufficient securities for this. If we consider how the Lord is with his people; this is a sufficient reason to banish every fear. No affliction or trial will separate him from them. Hence, Jehovah says to his people: "When thou passest through the waters, I will be with thee: and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." Isaiah 43.2. And through grace they are enabled to say in the language of the holy challenge: "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these

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things we are more than conquerors, through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." Rom. 8.35—39. He is with them, also, just in the way they need. He is with them in all the difficult providential dispensations they meet with. Though men may bring about these in a sinful way, yet they are only the instruments which the Lord makes use of to accomplish his own gracious designs. "O Assyrian," says he, "the rod of mine anger, and the staff in their hand is mine indignation. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. Howbeit, he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few." He directs, bounds and overrules the darkest trials to which they may be subjected. Thus he did to his people at Babylon, and thus it will be until the last heir is brought home to glory. Now if he be present with them in all these, then they have no cause of fear. Again, he is with them in all the duties of religion in which they are called to engage. He promised to give his presence in these, and this is not forgotten by Jehovah. His promise is, Exodus 20.24: "In all places where I record my name," saith the Lord, "I will come unto thee, and I will bless thee." He comes and gives them fresh anointings of his Spirit, when they record his name, and by this means spiritual life is preserved in them. Hence, believers may be "confident of this very thing, that he which hath begun a good work in them, will perform it until the day of Jesus Christ." Again, he is with them in their dying moments. He has fixed the time for this event taking place, and all the circumstances of it. He sends his angels to take care of them, and he himself is also with them. He wears the keys of death, as well as of hell. He strengthens the faith of his people then, so that it does not fail. They may therefore all be said to die like Stephen, "calling upon God, and saying, Lord Jesus receive my spirit." Now then if the Lord will thus be with his people in life and death, why should they fear? Consider who he is; He is the all-sufficient one. Consider his promise on this head; the persons with whom he has been formerly. Resolve then to keep by him.

The last encouragement is: "I will strengthen thee; yea I will help thee; yea I will uphold thee with the right hand of my righteousness." The right hand of God signifies his power. Thus, Psalms 118.16: "The right hand of the Lord is exalted; the right hand of the Lord doth valiently." The right hand of his righteousness, may signify either his faithfulness. So it seems to be employed by David in Psalm 51, when he prays: "Deliver me from blood-guiltness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness." And Isaiah 51.8. "My righteousness shall be for ever, and my salvation from generation to generation." That

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is, I will display my divime power, that I may be seen faithful in fullfilling my promise, and thus those shall be strengthened. In this manner the Lord upheld and helped the captives in Babylon. And thus he helps and upholds all his saints in every period. Or again, it may signify his justice: that is, "I will strengthen thee; yea I will help thee; yea I will uphold thee;" by a powerful application of my justice, or of my Just One. Now Christ is both the right hand of God, and the righteousness of God. Thus, Psalms 80.17: "Let thy hand be upon the man of thy right hand, upon the Son of man whom thou madest strong for thyself." Rom. 1.17. "Therein," namely, in Christ, "is the righteousness of God revealed from faith to faith." The support of the saints comes from Christ. The Lord will strengthen them by him.

He will do this against the guilt of sin. They may have this in part in them, and may have many heavy charges brought against them on this account. The Lord threatens: "If my children forsake my law and walk not in my judgments; if they break my statutes and keep not my commandments; then will I visit their transgressions with the rod, and their iniquity with stripes;" and these challenges are a part of Jehovah's paternal correction. But he gives his Spirit as a spirit of faith. He brings near the righteousness of Christ, and strengthens them against fears on this head. They can say, in the language of David: "Iniquities prevail against me: as for our transgressions, thou shalt purge them away." And in the language of Paul: "Who shall lay any thing to the charge of God's elect? It is God that justifieth." Again, he will strengthen this people against the power of sin. They shall not fall under this. They may however have their fears on this head, and be saying with David, "I shall one day perish." But he has given his promise that this shall not be the case. For we are told that "sin shall not have dominion over them, for they are not under the law, but under grace," and many of the saints have already felt the truth of this. The general declaration about all is: "The righteous shall hold on his way, and he that hath clean hands shall be stronger and stronger." The truth is, Christ watches over them to keep them from temptation, and also preserves his Spirit, who abides in them—against the trials and calamities of time. They may meet with these. They are an afflicted and poor people. These are one of the heavy burdens of saints. But the Lord will strengthen his people under all these, and thus deliver them from fear. "Thus saith the Lord that created thee, O Israel, fear not, for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flames kindle upon thee." He gives them a view of his parental love and affection in trials and calamities—of the good effects these produce, and he brings them to a right temper of mind, while under the rod of correction, as faith, meekness, prayer. These, through grace, strengthen and support them, and thus their fears are

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banished. Under difficult temptations. This is the season when christians are assailed by these, and they are sometimes so strong that believers have their fears of being carried away with them. But the Lord "is faithful, who will not suffer his people to be tempted above that they are able; but will with the temptation also make a way to escape, that they may be able to bear it." The saints who are in Christ, are delivered *from Satan*. So it was with Job and Peter, and so it is still with all the faithful in Christ Jesus. The promise is, that "the God of peace shall bruise Satan under our feet shortly. *From this world.* Hence, the prayer of Christ in behalf of his disciples: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." He shows them its uncertain and transitory nature, and causes them to look unto that which is unseen and eternal. He will strengthen them for the performance of duties. The whole of the believer's life is a course of obedience, and frequently he is discouraged and dismayed, both by a sense of his own weakness, and the greatness of the work he is called to perform. But the Lord will strengthen for this. His promise for it is, Isaiah 40.29: "He giveth power to the faint, and to them that have no might he increaseth strength." He has strengthened others in the worst of times. Heb. 11. 33,34. He is the same God still. He lets his people see that their help is in himself. He says, 2 Cor. 12.9: "My grace is sufficient for thee: for my strength is made perfect in weakness." He gives them a cheerfulness, willingness, and patience in consequence of this. And hence they add, in the language of the apostle: "Most gladly therefore will we glory in our infirmities, that the power of Christ may rest upon us." Again they say, with David: "We will go in the strength of the Lord God: we will make mention of thy righteousness, even of thine only." In fine, against the fears of death. Death has been justly styled the king of terrors. It is possessed of every thing calculated to strike the mind with dread and alarm. At the very thought of it, for the most part, the boldest and stoutest heart is appalled. Who is he, of mankind, that dare say in sincerity, he could meet, undismayed, this grizly tyrant, clad in all his terrors? To bid an eternal farewell to all earthly joys and pleasures, and dearest relations; and to go down into that dark and shady vale, that leads from this to an eternal world, with the king of terrors along with us, with a view to enter into a world of spirits, and regions unknown; are ideas at which human nature revolts, and from which the unrenewed and unsanctified start back with horror. But the saints have no cause to be afraid of death and the grave. And why? Because Christ Jesus, to whom they are spiritually united and in whose righteousness they are clothed, hath, in their name, and on their account, despoiled death of its sting, and converted the grave into a bed of rest. Therefore, in prospect of these enemies, they can say with David: Though I walk through the valley of the shadow of death; I will fear no evil; for thou art with me; thy rod and thy staff, they comfort me." And with Paul they can sing, saying; "O death, where is thy sting? O grave, where is thy victory? the sting of death is sin,

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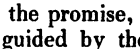
and the strength of sin is the law; but thanks be to God, who giveth us the victory through our Lord Jesus Christ."

In conclusion, I remark, that believers should not be surprised on meeting with great discouragements: thus it has ever been. Foretold to be the case, "that through many tribulations you must enter into the kingdom of heaven;" God's ends, my friends, will be accomplished by them. Let christians see their source of security while under trials. Not in their own habits or frames; alas! David, Peter, &c. are fearful examples of the folly of trusting to an arm of flesh. But in the Lord: in his presence and strength. Let us then cleave to him. See the value of believers. This is seen by the care which is taking of them. The Lord is in covenant with them. He gave his Son for them. He gives them his presence. He observes them in all their trials, and comforts them. Let us pay a proper respect to them. See how independent they are of this world for happiness. It flows from another source than it. It is from the Lord being their God. Let professing christians look for this happiness. See the believer's duty. Be thankful, if you be not discouraged as others have been. Neither despise the mourners. Some of the best have been of this character of grace. Lean not to yourselves while under trials and calamities. Neither to duties, for they are vain and ineffectual; nor to your own frames, for they are weak; not to professions, for they are wavering. But trust only in the Lord.

Let mourners not be surprised; your case is not singular nor useless; strive to be convinced of your insufficiency. Bemoan yourselves like Ephraim, saying, "thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the Lord my God." Jer. 31.18. Use the means of divine appointment. "Wait on the Lord; be of good courage, and he shall strengthen thine heart: wait I say, on the Lord." Psalm 27.14. Receive Christ in the promise, by renewed acts of faith. Let your walk be tender, guided by the word; then comfort will come. At last, "The Lord will strengthen thee; yea he will help thee; yea he will uphold thee with the right hand of his righteousness."

White Lake.



For the Christian Magazine.

REMARKS ON GALATIANS 2.19.

For I through the law am dead to the law, that I might live unto God.

"Where sin abounded grace did much more abound. Shall we then continue in sin that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein." Can we for a moment suppose that any sincere christian who entertains the hope of heaven, will cherish any sinful propensity, and thus delight in the

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abominable thing which God hates? The love of Christ constraineth us to live to him that died for us and rose again.

There is forgiveness with God that he may be *feared.* While his perfect law demands indignation and wrath, as the portion of those that do evil; the gospel proposes the remedy and invites every prisoner of hope to turn to the strong hold provided in the everlasting covenant. The law discloses the disease and proclaims the terrors of the Lord to arouse the soul from its fatal slumber; and the gospel brings the tidings of peace, and directs us to the *balm in Gilead and the physician there.* When the sinner is disposed to linger about Sinai, its thunders and lightnings distract and overawe; and the message from the throne of grace is rendered consolatory to those who, with earnest solicitude, inquire, "what shall I do to be saved?"

"I was," said the Apostle Paul, "alive without the law, once, but when the commandment came, sin revived and I died."

I through the law am dead to the law, that I might live unto God. In this, the experience of all believers coincides with that of Paul. A life of holiness implies an entire renunciation of all dependence upon the law for acceptance. "For the woman that hath an husband, is bound by the law to her husband so long as he liveth: but, if the husband be dead, she is loosed from the law of her husband. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him that is raised from the dead, that we should bring forth fruit unto God. Now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit and not in the oldness of the letter." Rom. 7.4—6. Sin shall not have dominion over you: for ye are not under the law, but under grace." Rom. 6.14. "The strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1. Cor. 15.56,57.

From these and similar passages, it appears that we must be dead to the law, as a covenant of works, before we can live as new creatures, created in Christ Jesus to good works.

I propose to consider, First, What is intended by being dead to the law? Second, Some things implied in living unto God. Third, The mutual connexion and influence of these two.

1. What is meant by being dead to the law? By the law here we must understand the moral law as a covenant, requiring perfect and perpetual obedience and threatening eternal death as the penalty of disobedience. "Cursed is every one that continueth not in all things written in the book of the law to do them." All men have broken the law, and are, in the sight of God, guilty of the charge of having sinned and come short of the glory of God; and the law, unchanging as its divine Author, evinces the liability of every transgressor to suffer the vengeance of eternal fire. All men have broken the covenant; and its awful sanctions hold them in bondage as in a prison house, if they escape not by faith to the city of refuge. And in the day of final condemnation, impenitent sinners will be found liable to

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the infliction of the second death. In vain may any sinner expect to escape the Lord's indignation. His holiness and veracity secure, that he will vindicate the holiness of his law and the justice of all its high requisitions. Those who go about to establish their own righteousness, and entertain hopes of being saved by doing *as well as they can*, are yet under law as a covenant; they are condemned already, and the wrath of God abideth on them. It is the prevailing sin of hearers of the gospel, that from ignorance of God's righteousness, they go about to establish their own righteousness, and do not submit to the righteousness of God. But every believer is united to Christ by faith, and they put on the Lord Jesus Christ, and have no confidence in the flesh. They thus become dead to the law by the body of Christ, or by his obedience and death for their transgression. Christ has thus become the end of the law for righteousness to every one that believeth, and believers are regarded as having fulfilled the law and endured its penalty in their representation. The relation between them and the law was dissolved as marriage is, by the natural or legal death of one of the parties, that they may be married to him that was raised from the dead.

2. To be dead to the law implies *freedom from its condemning power, as a covenant of works.* When we consider the law as a holy and perfect rule of conduct, it is binding in all its extent, upon every man, for ever. And faith, instead of making void, rather establishes the law and constrains the children of God to new obedience. But believers are not under the law, as a covenant, to be either justified or condemned. Cor. 19.6. "Christ hath redeemed us from the curse of the law." There is, therefore, now no condemnation to them that are in Christ Jesus." The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death. The law commands obedience as the condition of life, and under the sanction of threatened condemnation. "If thou wilt enter into life, keep the commandments." "Cursed is every one who continueth not in all things written in the book of the law to do them." But all believers are, by union to Christ, freed from the law, in this covenant form, by his perfect obedience to the law as the substitute or mediator. By the obedience of one shall many be made righteous; that, as sin hath reigned unto death, even so grace might reign through righteousness unto eternal life by Christ Jesus. The whole power and sanction of the first covenant was fulfilled and ended in Christ, who is the end of the law for righteousness to every one that believeth.

3. Those who are dead to the law *have renounced all hopes of salvation by obedience or sufferings of their own.* Death is a strong metaphor, employed to signify that the former relation is entirely dissolved. A dead man has no cause to apprehend danger from his enemies, or to entertain hopes from his friends. Those who are alive without the law entertain hopes that they will be saved because they are honest, just in their dealings, civil, and amiable in the relations they sustain, attentive to the duties of religion, or, at least, free

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from enthusiasm and hypocrisy. They being judges in their own case, cherish self-confidence and believe their own lie, and, in their estimation, as touching the righteousness of the law, they are blameless. They have heard of Christ, and they entertain vague notions of being saved for his sake. Such men are still married to the law and their hopes will perish, and their refuge of lies will leave them exposed to the deluge of wrath.

But all those who are dead to the law find no hope but in the mercy of God renewed through Christ. With one voice do they exclaim, *enter not into judgment with thy servants, for in thy sight no flesh living can be justified.* They have learned that all their sufficiency is of God, and that all their obedience is the fruit of union to Christ, and all hopes of acceptance rest upon the sure foundation, *the Rock of ages.* All boasting and self-confidence are thus excluded, and they esteem the excellency of the knowledge of Christ as the one thing pre-eminently important, and glory in nothing, save in the cross of the Lord Jesus Christ. They desire not again to come to the mountain that burned with fire, nor unto blackness and darkness and tempest, and the sound of the trumpet and the voice of words; but they are come to Mount Sion and to the city of the living God, the heavenly Jerusalem. Where darkness invades their steps and they sink in deep waters where the waves and billows pass over them, they remember God and are troubled, and apprehensions of wrath come into their soul, and they are distracted with the terrors of the Lord; they know that the help of man is vain. In this extremity they remember that there is forgiveness with God. The light of divine favor shines upon them. They look up to the hills of salvation, and are saved from fear of evil. Joy and peace return and they betake themselves to the name of the Lord as their rest. Their life is hid with Christ in God. Their happiness is described by the Apostle; "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me, and the life that I live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." This is the language of those who rejoice in Christ Jesus, and have no confidence in the flesh. "If when we were enemies we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life; and not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." *(To be Continued.)*

EXTRACTS.

JOHN CALVIN.

His conversion to the truth—his natural disposition—his diligence.

As David was raised from the sheepfold to the highest dignity of government, so God has dignified me, derived from an obscure and humble origin, with high and honorable office of Minister and Preach-

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er of the Gospel. My father had destined me, from my childhood, for theology. But, observing how extensively the science of the law enriched its professors, he suddenly changed his purpose; and recalled me from the duty of philosophy to that of jurisprudence. In this I obeyed the will of my father, and endeavored to give faithful attention. God, however, with the reins of his secret Providence, eventually turned my course in a different direction. At my first entrance on that study, I was indeed too pertinaciously addicted to the superstitions of the Papacy, to be easily drawn out of such deep mire; and my mind too firmly rooted in those habits, to yield with docility to a change in my studies so entire and unexpected. At length, however, having experienced some taste of the pure doctrines, I was inflamed with such zeal to progress farther, that, although I did not reject my other studies, yet I pursued them only in a cold and indifferent manner. One year had not elapsed, before all those who were desirous of the knowledge of the purer doctrines, flocked to me for instruction, while as yet I was myself a mere beginner in that school.

My natural disposition was reserved; I always loved retirement and leisure; and at this time I chose to be unmolested and unknown. This, however, was not granted me; and all my retreats became as much frequented as a public school. At last, while it was my whole purpose to cherish my studies in unknown retirement, God so surrounded me with changes, that I was frustrated in my wishes; and, in opposition to all my inclinations, I was forced into public notice. For this reason, I left France, and retired into Germany; that, by hiding in some obscure corner, I might enjoy that repose which had long been denied me. But observe, while I lived unknown and secluded at Basil, the burning of many pious men in France excited, throughout Germany, severe indignation. In order to remove these resentments, wicked and false pamphlets were dispersed, in which it was asserted, that those who were thus cruelly burnt, were only Anabaptists, and some turbulent persons who, by their perverse conceits, were attempting to overthrow not only religion, but the whole order of civil government. Perceiving that, by this artifice, the crafty courtiers of Francis designed to cover the crime of shedding innocent blood, and to cast a false reproach on those holy martyrs, and also from that time to secure to themselves, under this pretence, the privilege of persecuting the Reformers, even to death, without the hazard of exciting the resentment or compassion of any on account of their sufferings, I determined that my silence could not be excused from perfidy; and that it was my duty to oppose those proceedings with all my power.

The reasons for my publishing the INSTITUTES were:—*First*, that I might vindicate, from unjust reproaches, those brethren whose death was precious in the sight of the Lord. *Secondly*, because similar punishments threatened many defenceless and oppressed persons, for whom I was anxious to excite, at least, some compassion and solicitude among foreign nations. This work was not then so full and laborious it now is, *sed breve duntaxat Enchiridion tunc in lucem*

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prodiit, but a short Manual only was then published, having solely in view, to testify the faith of those whom I saw wickedly put to death, by the impious and perfidious courtiers of the King. Besides, that I by no means sought to increase my own fame, is evident from my immediate departure from Basil, when as yet no one in that city knew me to be the author. This I continued to conceal; it was my determined purpose to be unknown, until I was retained at Geneva, not so much by counsel and intreaty, as by the formidable and solemn injunction of William Farel, which arrested me, not otherwise than if God from Heaven had laid his powerful hand upon me.

As the wars had obstructed the direct road to Strasburg, I had determined to pass rapidly through this city; and to make no longer stay than for a single night. A short time before this, the Papacy had been overthrown by the labors of those excellent men, Farel and Peter Viret. Matters were however yet unsettled, and the city was divided into corrupt and noxious factions. A certain man, who by a base defection has since returned to the Papists, immediately made me known. Farel, warm with incredible zeal for spreading the Gospel, instantly exerted all his influence to retain me. When he understood, that my purpose was to devote myself to private and retired studies, and found that he prevailed not at all with me by entreaties, he proceeded even to the imprecation—*That God would curse my retirement, if I should withhold my assistance in so great necessity.* Struck with awe by this, I omitted my journey; but so conscious was I of my bashfulness and timidity, that *I would not pledge myself certainly to undertake the pastoral charge.*

Scarcely four months had passed, when we were attacked, on the one hand, by the Anabaptists, and on the other, by a wicked apostate who, relying on the clandestine assistance of certain *Syndicks*, was enabled to give us very much trouble. In the mean time, domestic seditions agitated us extensively in continual succession. Notwithstanding I am, from my natural disposition, timid, flexible and without courage, yet I was compelled to bear these impetuous tumults at my very entrance on the rudiments of office. Although I was not overwhelmed by these tumultuous waves, yet so great magnanimity did not sustain me, but that I rejoiced, beyond what was becoming, when I was so factiously ejected from my office. Being discharged, and free from the obligation of my calling, I determined, in the first place, to repose myself in retirement; when that most excellent Minister of Christ, Martin Bucer, drew me back to my first station, by an adjuration similar to that used by Farel. Awakened by the example of Jonah, which he proposed, I entered upon the office of teacher. Although I was uniform in avoiding publick celebrity, I know not by what means I was induced to attend the imperial conventions, where, willing or unwilling, I must of necessity appear publicly in the presence of multitudes. Afterwards, when the Lord, by shewing mercy according to his word, had by his marvellous strength dissipated those counsels, which were as wicked as the endeavors of the factious to execute them were sanguinary, a necessity

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was laid upon me of being brought back again to my original station, against the desire of my heart. Although the prosperity of this Church was of such high concern, that I would willingly have undergone death for its sake, yet my timidity suggested a great variety of excuses, why I should not afresh subject my shoulders to a burden so oppressive. At last, however, the obligation and responsibility of my office determined me to restore myself to the flock from which I had been violently separated; yet with what deep sorrow, abundant tears, and extreme anxiety, the best of Beings is my witness.———— From that time, with what various conflicts he has exerciced me, and with what trials he has proved me, if I would relate them, the history would be long.—*Preface to the Psalms.*

Geneva, July 23, 1557.

The course of labors on which Calvin entered, and the daily duties which he discharged as Professor and Pastor, are truly astonishing, and such and so numerous as no ordinary mind could have effected. Every official duty was located with the most exact order. He preached every day of every other week—on Monday, Tuesday and Wednesday, he gave lectures in Theology—on Thursday, he presided in the meeting of the Presbytery—on Friday, he expounded the holy scriptures to the congregation, In addition to these and other official duties, he devoted the remnants of his time to study and writing. Unremitting in his labors, he illustrated the holy scriptures by his commentaries; answered, as occasions called, the opposers of religion; and wrote on the most abstruse subjects, with profoundness and caution. In fine, he turned his attention and his pen to whatever concerned the order, the purity and peace of the Church.

The instruction of youth was, in the estimation of Calvin, an object of primary interest to the welfare of civil society, and the cause of religion. He therefore revised and enlarged the Catechism, which he first published in 1537. This judicious and popular work was composed after the order of his Institutes, embracing doctrines, duties and the means of grace. He published it in French and in Latin. It was noticed with unparalleled applause, and soon translated into the German, English, Dutch, Scotch, and Spanish languages; into the Greek, by Henry Stephens, and finally into the Hebrew by the learned Christian Jew, Emanuel Tremellius. And the Assembly of Divines at Westminister, in 1643, made it the model of the Catechism which is so justly esteemed among all the Presbyterian Churches.

While Calvin was cautiously occupied in the concerns of his own Church, his labors were unremitted in administering relief and consolation to the brethren who were driven from France and Italy, by the persecution of the Papists. His reputation as a Divine and Professor of Theology, attracted such numbers from Italy, England, and even Spain, that it was with difficulty that they were furnished with lodgings in Geneva. He was ever anxiously mindful of those in France, who were suffering imprisonment, chains and death, and

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when he could afford them no other means of relief, he addressed to them letters of encouragement and comfort.

This year a scarcity of provisions, and its usual companion, the plague, prevailed in Geneva. The police of the city, as their custom had been, established an infirmary without the walls, for the reception of the infected. The sedulous attention of a *comforter* was required to give instruction to the sick, and consolation to the dying. In consequence of the dread of the contagion, three persons only offere their service to fill this dangerous post, Calvin, Castalio, and Blanchet. The lot being cast, fell upon Castalio, who unfairly declined this office of humanity. The Senate being unwilling to hazard the life of Calvin, Blanchet generously assumed the perilous and honorable charge upon himself.—*Waterman's life of Calvin.*

Calvin to Farel.

I do not remember a day, in the course of this year, in which I have been so overwhelmed with a cloud of business. When the messenger called for my book, I had twenty sheets to revise—to preach—to read to the congregation—to write four letters—to attend to some controversies—and to answer more than ten persons, who interrupted me for advice. Excuse me—I write briefly, and not very accurately about any thing. The deliberations of the Convention at Frankfort, we shall know correctly when Bucer returns. From his letters he may be expected in about seven days. He writes me, that the Princes are uncommonly decisive in defending the Gospel. At Smalkald, they displayed, in a small affair, the resolution with which they are inspired, by tearing down some impure images with their altars, and abolished the *Elevation* in the Lord's Supper. Silence becomes those who, with such ascitancy, have been dreaming of an undefined moderation. I just afford you a taste, that you may understand how removed they are from trepidation. Our Senate has proved itself to be animated with a determined spirit, by committing to prison the Superior of a Nunnery, who squandered away the property of the Convent. An officer of the empire, at the request of the Bishop, ordered her to be released. The confederate Princes sanctioned the conduct of the Senate, and declared that they would take the case under their own cognizance. A messenger was sent to the officer of the empire, informing him, that the Senate would not respect his judgment, whatever it might be. We expect them, of course, to hurl their innocuous thunder.————I cannot say any more.

"Yours, JOHN CALVIN.

"*April* 20, 1539."

HINTS TO PARENTS.

On the importance of Catechetical instruction.

It was the commendation of Abraham from the lips of his God, "I know him that he will command his children and his household after him, and they shall keep the way of the Lord." Gen. 18.19.

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The present era is remarkable for the spread of general information; many rivulets of knowledge are trickling in almost every direction, of which every one from the highest to the lowest may partake. Amongst others, the continued increase of Sunday Schools is to be hailed as one of the most advantageous to the rising generation, provided they are properly directed and wisely regulated. But on this subject the writer must be allowed to express his sincere regret, that in many families and schools—catechetical instruction according to the commendable practice of our forefathers, is entirely superceded by the "verse a day system," which though good in itself, ought by no means to *exclude* prompt and persevering attention to this most important branch of parental duty. What can be the reason of this innovation on the salutary plan of those whose happy spirits now rest from their labors, and who being dead yet speak by their works, for our instruction and admonition? Far be it from me to say a word to prevent storing the memory at an early age with scriptual knowledge, for I consider the apostolic injunction of the greatest importance, "Let the word of Christ dwell in you richly." But I remember the same apostle says, "Hold fast the form of sound words, which thou hast heard of me." 2 Tim. 1.13. "In doctrine shewing uncorruptness, gravity, sincerity, sound speech which cannot be condemned," &c. Titus 2.7,8.

But in order to be holden, they must first be known, and knowledge is communicated by teaching, and acquired by study; and if this mode of juvenile instruction was valuable and important *formerly*, it must be so *now*. Why should not a child have a systematic knowledge of the plan of salvation—as well as of a trade—business or profession—connected with his welfare and usefulness in the present life? I am persuaded that if the fathers and mothers of the present generation had been diligent in their duty in this respect, so many in this heterogeneous age would not be so unsettled in their religious opinions, and carried about by every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive.'

Many a youth grows up without any fixed principle or theoretical knowledge of sound divinity, and can we be surprised that so many should be attracted and led away by the novelties of the present age. Remember, christian brethren and sisters, from whence you are fallen, and repent, and do these first works, or else instead of having a pure golden candlestick, I fear some baser metal will be substituted, or perhaps it will be entirely removed out of its place.

My soul was inexpressibly grieved to hear, from a friend present at a recent meeting of Presbytery not many miles from Utica, convened to examine a young man who applied for licensure, and whose answers on doctrinal points were not satisfactory to some present, that a minister arose and said in his defence,—"*O, we do not believe in the present day, the old doctrine taught in the Assembly's Catechism;*" and the candidate passed without further opposition, although I was afterwards told that the Moderator, on this occasion, has since felt some stings of conscience for signing his certificate. Such pro-

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ceedings ought not to be tolerated in the Presbyterian Church, or indeed in *any* church professing to believe the doctrines of the glorious Reformation: and the inference is this, (for there appears no other,) that the writings of Gill, Whitefield, Henry, Romaine, Watts, Owen and others of similar sentiments must be thrown in the shade, or condemned as heretical, to admit the wild whims and flimsy productions of the pigmies of the present age. No greater ambition do I crave for myself and my brethren, than, that a double portion of the wisdom and zeal and devotedness of these holy and useful divines may rest upon us, who when living (and since their decease by their writings) have been instrumental in saving more souls, than can ever scripturally be expected from the new measures, and new divinity of the present age.

Ministers, parents and gaurdians, much depends on your prudent and prompt exertions in this matter. May God impress your minds deeply with your responsibility on this point. The prince of darkness, as an angel of light, is busily engaged in disseminating by his agents the seed of corruption, dissension and death, and if you slumber when you ought to be at the post of duty, you and your children must submit to the consequences.—*Christian Intelligencer.*

T. B. G.

CHINA.

A Miserable Village—Gutzlaff's Mode of Preaching the Gospel.

Having visited in regular rotation these my forlorn parishioners, I repaired to the outskirts of this region, to a village situated upon a sandy eminence, the very abode of utter misery. Most of the inhabitants possess small Catamorars with which they proceed upon angling expeditions, but the sudden gales which often arise in this quarter, make dreadful havoc among their craft. My long absence from this spot was peculiarly felt, as the inhabitants are commonly too poor to buy medicines or employ a doctor. Whilst putting my patients to rights and serving them to the best of my abilities, I preached the Gospel literally to the poor. You will, however, not suppose, that when speaking about preaching, it is like standing in a pulpit and haranguing an attentive congregation; it is rather an affectionate address to the people, adapted to circumstances, and taken from the nearest objects around me. But it requires a peculiar tact to fix the minds of the hearers, for they are exceedingly fickle, and unless the subject is very interesting, they will run away ere the address is finished. The best mode is to speak by similitudes and to enforce the doctrine by remarks applicable to the persons present. This strikes them more than the profoundest reasonings; it is an argument *ad hominem.*

Anticipation of the Conversion of China—Address to American Christians.

Often when surrounding me in tattered garments, I have spoken

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to eager hearers, of heaven's treasures, where the streets of the celestial city are even of gold. When those poor wretches are dressed in white robes and follow the Lamb, what glory, what happiness! How often is the new heaven and new earth before my vivid imagination. Yet when I still behold this great nation in Satan's thraldom, my soul suffers agony, and I ask, Lord, when will the time of redemption appear, that the Chinese will be thy people, and thou their God? Alas! darkness covers still the land, and the prince of this world maintains his sway. Nevertheless, Christ will appear to claim this people for his own. How do I long to see this glorious day, how do I desire to have a more extensive sphere of usefulness and to hasten the day, when the sons of Ham will join in the celestial song: "Alleluia, salvation and glory and honor and power unto the Lord our God." Yes, cheerfully should I close my eyes, when I saw them prostrate before the Lamb which was slain for their sins, and enjoying the privileges of the children of God in the light. I hope and believe,

For surely the time is approaching when He
Will set, in his love the law's prisoners free,
And send them to feed in the ways of his grace,
And find them a pasture in ev'ry high place.
Behold they shall come from afar at his word,
Which alike in the north and the west shall be heard;
His uplifted standard shall Sinim's land see,
And a light to the Gentiles his people shall be.

I venture to address the churches of your beloved land in regard to China, I wish to call forth their energy to hasten for the spiritual relief of this country.

Awaken, O Zion, and put on thy strength,
And array thee in beautiful garments at length,
Shake thyself from the dust with the might of the strong,
And cast off the bonds which have bound thee so long!

Kind Feelings of the People for Foreigners, notwithstanding the law.

My reception in the hovels of the poor had been such as to encourage me to continue the visits. Even the lowest classes of the people, when freed from the restraints of the Mandarins; are very affectionate towards foreigners, but once instigated or punished by their rulers, they are hostile and misanthropic. In the Chinese law, every individual who has dealings with barbarians, is a traitor to his country; and if the whole tenor of this inhuman law were carried into execution, the natives would have to shun us like the plague, yet so far, has a narrow heartless policy never prevailed.—*Presbyterian.*

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A DRAMATIC CHURCH.

We find the following pithy passage in a late number of the Irish Christian Examiner:

The Church of Rome is dramatic in all its features. It seems to be its office, and its very essence to *act* Christianity, and to hold out in exterior exhibition that which, in its true life, no eye but God's can see. No wonder that the Church of Rome is fond of sacraments, when the definition of one so admirably suits herself—she is 'an outward and visible sign of an inward and spiritual church.' It is in a word, as I said before, her part and province to *act* Christianity. Thus with her, repentance is changed to penance—because the latter is to *act* the former. Thus to glory in the cross of Christ is, with her, to kiss, and kneel to, and carry in procession a material crucifix. Thus our Lord's humility, in washing his disciples' feet, is, with her, *got up* as a grand *performance*, in which the Pope annually *acts the part of* Christ. In full keeping with all this, the celebration of the mass is an apparatus, calculated altogether to engage the senses. Artificial lights, odoriferous incense, enchanting music, costly decorations, and all the sacred charms of mystery—such are the stimulants with which the worship of the mass supplies the place of rational and spiritual devotion.

POPE-OLOGY.

In an encyclical letter under date of 23d June, 1834, addressed "to all the patriarchs, primates, archbishops and bishops" of the Romish church, denouncing the work of the Abbe de la Mennis, entitled, "The Words of a Believer," his Holiness says—"By a new and wicked misrepresentation, he, the Abbe, speaks of the power of princes as contrary to the divine law, and even, by a monstrous calumny, as the offspring of sin, and the power of Satan; and he applies to the pastors of the church the same defamatory epithets as to Princes, on account of a criminal alliance which he pretends has been formed between them against the rights of the people. Not content with this audacity, he *proclaimed an entire freedom of opinion, of speech, and of conscience.*" Behold the climax! To question the divine right of Kings is "wicked," but to advocate the "entire freedom of opinion, of speech, and of conscience," is the *ne plus* of audacity and presumption. If ever the time comes when those who take the infallible dictates of the Pope as their rule of action, predominate in this country, what have we to hope, but that freedom of opinion, of speech, and of conscience, will be annihilated! And be it remembered, *fifty thousand* such persons are added to our population annually, by importation alone.—*Journal of Commerce.*

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MISCELLANEOUS.

For the Christian Magazine.

SOUTH AFRICA.

"FORGOTTEN LAND."

After all the tomes that have been written in reference to this portion of the earth, it is still a "terra incognita" to the million, and but very superficially known even to the travelling or reading minority.

The Cape of Good Hope, (named at first by its Portuguese discoverers the "Cape of Storms,") is a conspicuous promontory on the world's map, and with the various bays that it presents on each side, a welcome landfall to mariners voyaging out of the Atlantic into the Indian and Pacific Oceans, or when returning from either to Europe or the Americas. The name, originally restricted to the promontory in question, now applies to the whole colony, which has since been extending itself to the north and to the east, including a vast range of country, the limits of which are not yet certainly defined.

Cape Town, the principal town and mart of the colony, is located in the valley of Table Mountain, and is perhaps one of the neatest, if not the neatest, of the towns of either North or South Africa. To the eye of the voyager, it appears the abode of peace and contentment—its security seems guaranteed by its surrounding mountains in the back ground—its castle and forts in front. Its vine clad hills hold out the promise of the grape, and its juice—while its numerous flocks and herds, and bay teeming with fish of every size and hue, seems to bespeak assurance of an abundant supply of the means of sustenance. The view from the town, and more especially from the higher ground surrounding it towards the bay, is interesting and altogether new in its outline to the European or American traveller.

Notwithstanding its natural advantages, it is soon obvious to the visitor that its capabilities for improvement will never be developed under its present form of government. The absence of public spirit, or indeed of any thing like adventurous improvement, being always apparent under a colonial form of administration. This immediately strikes the minds of persons who have seen what *freemen* can do, when unfettered and unvexed by the interference and caprice of vice-regal jealousy.

One of the first efforts of a community, emancipated from the thraldom of foreign rule, would be, the improvement of the natural advantages of such a colony, and such a port as the Cape of Good Hope, and its principal port, Cape Town. The commercial value, however, of the Colony and of the Cape, is a matter of secondary importance with the christian philanthropist, who takes such advantages into view only as they may be made subservient to the higher interests of his fellow-men in the *proper* march of mind, in bringing it to the know-

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ledge of, and willing obedience to, the only true God and the Lord Christ, whom to know aright is life eternal.

South Africa, for almost a century past, has been lawful missionary ground; those invaluable pioneers, the Moravians, the most single-hearted people on earth, took possession in their Lord's name and strength in 1737; but such were the difficulties they had to contend with from the jealousy of Dutch governors, and more especially from the ignorance, brutality and stupidity of the boors or farmers, that had it fallen to the lot of any other than to the members of that devoted people, the project would have been given up as utterly hopeless. The primitive George Schmint, who led the way for these heralds of the cross and crown, not being permitted, after his return to Holland, to resume his labors among the Hottentots, *their* sun of hope appeared to set, and darkness and cruelty once more to assume their inexorable rule; such, at least, was the hope of the enemies of missions, but God had still mercy in reserve for that degraded and oppressed race.

In 1789, permission being again obtained, the Moravians, in 1792, again entered on this unpromising field, unappalled by former defeat or present difficulty, and continued in untiring effort until seconded by the efficient help of Dr. Vanderkemp, whose call to the office of a missionary makes the nearest approach to that of Saul of Tarsus of any we remember to have read. With the humility, energy and zeal of his prototype, he entered at once on the warfare, nor consulted with flesh and blood: as the representative of the London missionary society, and under their patronage: he had some advantages over his predecessors: he arrived in the colony in 1799, and was well received, even by the governor; it was, however, at that time, in the possession of an English governor, who was himself well affected towards such labors of love—Gov. Dundas. The colony having been captured by the English, for the Prince of Orange, in 1795, and remaining under their control until the peace of Amiens, in 1802. On the return of the representatives of their high mightinesses of the Hague, the opposition to the missionary and his coadjutors recommenced; but until they won over the Governor, "Jansens," to their views, their enemies, the Boors, were unable to accomplish their desire, which was, to banish them from the colony; at length they appeared to arrive at the consummation of their wishes—the governor embraced their views—forbade the missionaries to continue their labors—ordering Dr. V. to Cape Town, who obeying the summons and preparing to leave the colony, with Mr. Reed, was relieved from the necessity of doing so by the re-appearance of the British and re-capture of the colony, in 1806, by them; which enabled those worthy men to return to their several fields of labor.

Dr. Philip, who at present has the management of the missions under the control of the London Missionary Society, has, under Providence, effected a very beneficial change in the condition of the Hottentot. But his efforts in this matter were long opposed and rendered inefficient, alike by the cupidity of the Boors, who were their task-

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masters, and by the misguided policy of the governors, for the time being, who, with the Boors, *shared* in the profits of the iniquitous subjection of freemen to the labors of the slave. The Hottentot, never having forfeited his liberty, was, nevertheless, by the unchristian men, their masters, subjected to the same ignominious bondage with the imported slave. To remove this stain from the escutcheon of the British government was his continued aim, nor did he cease until the government at home—astounded by the facts he brought to the view of all who read his book, and to itself in particular, as well by it, as by his personal representations—gave order for the immediate acknowledgment of the title of the Hottentot and Bushman to their equal claim to life, liberty, and the pursuit of happiness, with their former tyrannic masters. This, conflicting with the pecuniary interests of the Boor, whether Dutch or English, has of course raised against the Doctor many adversaries, who endeavor by all the arts of malicious misrepresentation, to impeach his motives and counteract the good he designed to effect. With impartial men he holds a distinguished place among the philanthropists of the day, and according to our view, (from personal observation and intercourse,) deservedly. The society of Hottentots established by Dr. V. on the Kat river, is in very successful operation, and much exceeds the most sanguine expectations of the friends of humanity, and affords at the present time a spectacle of industry, *sobriety* and religion to the whole colony. An Hottentot and an idle and intemperate man are esteemed identical at Cape Town, where, however, the *temptations* of a degraded race of men to supineness and excess, does not appear to be taken into the account, nor the seduction they are exposed to from the cupidity of vicious white men—of the various ranks of society, and the pernicious influence of their intercourse with the slaves, who are equally ignorant, idle and vicious in South Africa as in the United States, it being the supposed interest of their owners to keep them so.

(To be continued.)

For the Christian Magazine.

PARAPHRASE OF THE THIRD CHAPTER OF HABAKKUK.

On instruments of solemn sound, Shigionoth,
The minstrels play'd; while rapt, with eagle eye
Upward directed, fix'd, devout, and measured breath,
The prophet pray'd! or loud or in a sigh.
"O Lord! by *me* thine awful speech was heard,
And *fear* took hold upon my sinful heart.
Yet, Lord, my inmost soul would cry to Thee,
Revive *thy* work—the work is all thy own!
In midst of Time's so swiftly passing years,
Remember mercy, ere thy dreadful wrath
Consumes the remnant of thy guilty fold!
From Teman God appeared; from Paran came
The Holy One—Selah!—the prophet paused!
God's glory covered heaven, and his praise

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Fill'd ev'ry space complete o'er all the earth;
As light itself evolving bright—most clear
His brightness! and power shone vivid there,
As horns in the hand of the mightiest,
Tho' in the emblems—but in part reveal'd!
Before Him swiftly fled dread pestilence;
At His feet, coals of livid flame flow out;
As He stood—He stood and measured the earth;
He beheld, and lo! asunder wide the
Nations were driven, scattered in His wrath:
Commingled with them—during mountains,
The earth's perpetual hills before Him bow'd,
Whose ways are everlasting!
Dark Cushan's tents were then afflicted seen!
Aneath proud Midian's canopies was dread!
Was the Lord's anger raised against the streams?
Wert thou displeased, O Lord, with rustling floods?
Or is thy wrath directed against the sea?
That thus salvation's well armed chariots
And horses, are by Thee innumerous
Brought out? That thus Thou dost appear for help?
According to thine ancient oath, thy word!
O, Selah!
Thou didst cleave the earth, and rivers flowing
Pass'd between the riven clefts—each mountain
Stood astonish'd to see the rushing floods
O'er-top the hills with their unwonted streams;
The gigantic deep uttering his voice,
And wondering, with lifted hands beheld!
Thus didst Thou in thine indignation march
Thro' all the land! and in thine anger just,
Destroyed the heathen—Ay, Thou wentest forth
For the salvation of thy people, Lord!
To save thy poor, thine own anointed ones!
Thou wound'st thine enemy in the head,
Discovering at once his baseless root!
Then his foundation sank, for ever sank—
Thou didst smite him with his own fell weapons!
His forces came out strong, and like whirlwinds
Ready to destroy! with expectation
That thy poor would fall, never more to rise!
But thou, O Lord, didst *walk* this troubled sea—
O'er all the heap of boasting, foaming waves.
His overthrow my eager eyes beheld!
And trembling quickly seiz'd upon my reins—
My lips, they quiver'd as they spoke—my bones
Melting, seem'd rottenness within me all.
As thus openly I saw thy judgments!
And I rest desir'd, ere my Lord did bring
Yet greater terrors to the field, against
Thy people's deadly foes—and thine, O Lord!
"But thy good Spirit even *then*
Did help me from the heart to say."
"Tho' the fig-tree shall not blossom
More with promises of fruit—nor

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Grapes be on the vines—the labor
Of the olive fail—the fields yield
No supply—the fold be emptied
Of the flock—no herd in the stalls:
Yet will I rejoice in the Lord!
And joy in God my salvation!
My hope, my strength, my helper He!
For He will make me walk on all
The high places, swift as the hind
Bounds over intervening ground;
Triumphant in his arm alone!
O praise Him then, ye minstrels! praise ye Him!"

THE GENERAL ASSEMBLY.

The meeting of the General Assembly of this year has been a matter of a good deal of interest. Individuals and different branches of the visible church have looked forward to this meeting with feelings varying in kind and degree, according to their attachment, respectively, to the doctrines and order of true Presbyterianism. The peculiar solicitude felt this year, has been occasioned by the prospect of a great struggle, between the different parties in the General Assembly, on several important subjects. The course which the highest judicatory of that church has pursued for a few years past, the introduction of new doctrines and new measures, the means by which Presbyterian order and truth have been assailed and error disseminated, and other important matters, were to come under review; and it was not possible to prevent some degree of solicitude as to the result, even among those who are not connected with the General Assembly church. The emission of the "act and testimony," a year ago, as well as the circumstances which occasioned and accompanied the emission, tended to heighten the feelings that were entertained relative to this meeting. A crisis had evidently arrived: all parties saw it. As to the event, some entertained hope and some fear; and the hope and fear were various, according to the biases and prepossessions of parties.

We have not been indifferent spectators of the events preceding this meeting, or of those which transpired in it. We have all along had good hopes concerning the result of those measures for a reformation, which the old school men entered upon so vigorously last year. The head of the church is not wont to let such efforts fail, or to disappoint the hopes or refuse the prayers of such men.

The Assembly has met, transacted its business and been dissolved.

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And the friends of truth have cause of gratitude, that their hopes have been more than realized. The proceedings have been very different from those of former years. The reason of which is that the character of the Assembly was different: the old school men were the majority. The General Assembly of this year was a *Presbyterian* Assembly.

The memorial prepared by the convention which met the previous week, was presented to the General Assembly, and the prayer of the memorialists, in several of the most important particulars was substantially granted. The matters proposed to the Assembly in the memorial, which was written in a very tender, honest and decided style, were the following:

1. That Presbyteries have, and be authorised to exercise the right of examining every applicant for admission into their number, be his credentials what they may, and of rejecting him or receiving him, as they may think proper and right.

2. That Presbyteries have the right of censuring an erroneous printed publication, irrespective of its author, if they deem it conducive to the preservation of the purity of the churches in their bounds to do so. This right, as well as the former, was denied by the last General Assembly.

3. That the Assembly reverse the proceedings of a former assembly, by which a presbytery and synod were formed, not according to ordinary rules, but upon the principle of "elective affinity;" that is, to suit persons of different doctrinal opinions by putting them into separate judicatories.

4. That the Assembly enjoin it upon the churches to maintain their own missionary operations, through the Assembly Board, and that they be not recommended to bestow patronage on the "Home Missionary Society."

5. That the Education Board of the Assembly be sustained, in like manner, against the rivalship of the American Education Society.

6. That the "plan of union" between congregational and presbyterian churches, entered into in the year 1801, for the advantage of feeble churches in new settlements, be annulled, for the reason, that it is injurious to the presbyterian church, that it causes alienations, contentions and disorders, and that the terms of it are not complied with by the congregational party.

7. That "the plan of union and correspondence with the congre-

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gational churches of New-England, and with other churches," be repealed.

8. That the Assembly lift up a strong testimony against the system of errors, which are so widely and industriously circulated, and so pertinaciously held and openly avowed in the church. This system the memorial exhibits as follows:

1. "The doctrine of Adam's federal headship, or representative character, is denied.

2. The doctrine of original sin is denied.

3. The doctrine of the imputation of Adam's sin to his posterity is denied. The rejection of these necessarily leads to

4. A denial of the doctrine of Christ's federal headship or representative character.

5. A denial of the imputation of his righteousness to the believer as the essential procuring causes of his justification.

6. A rejection of the true, proper, vicarious nature of the atonement of Christ; and holds up his sufferings—his tears and groans, and anguish and death—as a mere exhibition; a shew unmeaning, for a purpose not in accordance with the revealed truth. Thus the daughter of Zion searches in vain, in the luxuriant garden of these errors, for the beloved of her soul, and in the anguish of her disappointment exclaims, "They have taken away my Lord, and I know not where they have laid him."

But these errors do not terminate in simple negation. Another system is substituted in the room of the gospel thus rejected. It is the system of human perfectibility. Thus,

1. The doctrine of human ability is held, involving the principle, and gratuitously assuming it as true, that man's moral obligations are measured and bounded by his present ability to meet all the requirements of God's law.

2. Accordingly, the necessity of the agency, the omnipotent agency of the Spirit of God in the conversion of the soul, is denied; and conversion is affirmed to be the work of the creature. Man regenerates his own soul. The Spirit's agency is that of mere moral suasion. Regeneration is simply an act of the mind; the first in the series of holy acts; Faith is an act of the mind, and nothing but an act of the mind.

Now, reverend Fathers and Brethren, we humbly conceive that this is "another Gospel;" entirely different from that laid down in the Bible and our Confession of Faith. And we do most solemnly and sorrowfully believe, that, unless the Spirit of the Lord raise up a standard against it, it will be followed in our church, as it has been elsewhere, by the entire system of Pelagianism, and ultimately of Socinianism. If the atonement is not essentially vicarious and penal, why demand a *Divine* Redeemer? If an *exhibition* is all that is required, why not hold up Stephen, or Peter, or Paul, or John Huss, or John Rogers? This tendency towards Socinianism we

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think is plainly manifested in the denial of the eternal filliation of the Son of God.

Again, if the Spirit's work is merely a moral suasion, why a Divine and almighty Spirit? Must not the mind which denies the necessity of an omnipotent influence be strongly tempted to disbelieve the existence of an omnipotent agent?

That we are not mistaken in our opinion of the tendency of these doctrines, we think is proved by the fact, that Unitarians do claim affinity with them, and express their unfeigned satisfaction at the prospect of a rapid increase of liberal principles."

These propositions were adopted by the Assembly, and several of the requests connected with them were granted.. Thus the Assembly has made a vigorous movement for reforming the evils that had crept into the body. With the divine blessing, it is hoped, the proceedings will be productive of very happy effects in the church at large. If strifes and debates could have end, i. e., if the occasion of them no longer existed in the Presbyterian church, what might not be accomplished by her in the good work of evangelizing the world. She does much now, but if there were unity of spirit and bonds of peace among her members, they would accomplish much more. We hope the Assembly of 1835, will be memorable in her history, as the commencement of a reformation which shall restore her to her former soundness and order.

For the Christian Magazine.

JOURNEY FROM BLOOMINGBURGH, N. Y., TO DIMOCK, PA.

"Juvat in sylvas habitare."

"It is pleasant to dwell in the woods or country."

May 19, 1835. Left Bloomingburgh in the forenoon. This is a beautiful little chartered village, containing about three hundred inhabitants, and situate, at the foot of the Shawangunk* mountains, on the great road leading from Newburgh to Buffalo. From some inquiries, I would infer that the name, Bloomingburgh, was originally given from the beauty of the location and the promising prosperity of the village. The Shawangunk Kill,† on which are built several grinding and saw mills and fulling mills in the immediate vicinity, flows by on the east, and the Shawangunk mountain rising on the west presents to view its flocks, its herds, its houses, gardens, groves and productive farms. Thousands of pounds of butter and of pork are taken yearly to the New-York market, by the industrious farmers on this eastern side of Shawangunk mountain. To the traveller approaching from the east, the mountain opens first to his view with its numerous well

* Pronounced Shong-gum. † Kill, in N. Y., denotes what creek does in Pa., and branch in the southern states, i. e., a small stream of water. [True of the E or Dutch part of New-York. Ed.]

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cultivated farms; next appears the blooming village, with its white and yellow houses, its two graceful churches, its one academy and its tall poplar trees skirting every street, and lastly, the pleasure to the beholder's mind is increased by the appearance of the small but noble kill, flowing smoothly and silently towards the north along the foot of the mountain, till it disappears among the trees of the valley.

One of the churches in the village belongs to a congregation of the Associate Reformed church. It was built within the last two years, and it is said to be inferior to no church in the adjoining counties in point of the good proportion and beauty of the workmanship. It stands on elevated ground, fronting to the east. It is on the north side of the village and on the west side of the main cross street. Breadth of the building forty-six feet, length sixty feet, with a projection in front of about ten feet. It is called Union Church. The congregation worshipping in it have experienced a revival of religion during the last three years. By a gradually increased attention to the word and ordinances, by a harmony of feeling and of sentiment among the people, and a willingness of mind to contribute of their substance towards building a house for the worship of the Lord; by a readiness and liberality in other churches of various denominations to help in this undertaking, and by an addition to the communion of the church, making the number now, though small, almost double of what it was three years ago: by all these things, the goodness and mercy of God to this congregation have been manifested, and his people, in connection with it, made to rejoice in him. During this revival, no religious altar,* no anxious pew, has been employed in the public assembly. No congregational prayer-meeting at the twilight of the morning has been appointed. The doctrines of grace and of a holy life have been preached. The inspired Psalms of the Bible have been exclusively used, and the propriety and importance of their use in the ordinance of praise inculcated from the pulpit. With other duties, those of secret prayer and family worship have been urged. This is one of those old fashioned, Bible-fashioned revivals, which the Psalmist prays for in the 85th Psalm. "Wilt *thou* not revive us again; that *thy people* may rejoice *in thee*."

Several families connected with this congregation have been recently called in providence to remove, and the congregation feels sensibly their loss. This may teach them not to trust in their new church, nor in their own efforts, nor in any thing done by God for them, but in God himself. "Some trust in chariots, and some in horses: but we will remember the name of the Lord our God." Psalm 20.7.

The Rev. Mr. Stewart, formerly pastor of this congregation, and Rev. J. V. S. Lansing, his successor, whose praise is in the churches, spent their stated labors in Bloomingburgh.

From the top of Shawangunk mountain, the prospect north, south and east is beautiful and grand. As far as the eye can extend its

* Religious altar here means, the place constructed at camp-meetings, into which they that are willing to be converted are introduced.

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distinct vision, it descries roads and houses, and barns and mills, and well cultivated farms. Towards the south-east, the ridge called the Butter Hills presents, at a distance of some twenty or twenty-five miles, its lofty blue top, which relieves the eye of the spectator after gazing for a time upon the checkered and widely extended valley.

Here I am reminded of a prospect which I had in Pennsylvania in 1833, and which I now transcribe from my diary.

Tuesday, Nov. 8, 1833, 10 o'clock A. M. On the top of Conegochique mountain. While writing these lines, I am in full view of the Little Kittinny and Big Kittinny mountains to the east, and the Blue mountain beyond them. Sherman's valley is between them and myself. The blue smoke brooding upon the mountains almost prevents me from seeing their lofty tops. In the valley, I see innumerable farms and houses and barns, with all the busy and beautiful accompaniments of rural scenery. On the west, the view is obstructed by a rough looking hill and the blue misty smoke. The sun shines fair, and the weather is delightful. Blessed is the great God for making and redeeming me; and for making the mountains and the blue smoke, and the sun to shine through it; and for making innumerable worlds to me unseen.

Wurtsborough is the first village west from Bloomingburgh. It is in a valley immediately west of Shawangunk mountains, and has its name from a Mr. Wurt, one of the first officers of the Delaware and Hudson canal company. The canal passes through it, and has been the means of raising it to its present condition. A considerable amount of coal and lumber is sold here yearly. It is not so large as Bloomingburgh, and has a small Methodist church and an old fashioned Dutch Reformed church in it.

From Wurtsborough to Monticello, the seat of county government, is about twelve miles—a mountainous, rough and stony country. Here commences the hemlock land. The branches and leaves of the hemlock tree are similar in appearance and taste to those of the spruce pine. The trunk appears somewhat like that of the short leafed pine of the South. The knots on the hemlock are more numerous, the bark of a coarser texture, the ridges in it being similar to those of the black oak, whilst the color is lighter. Its height is about equal to that of the highest oak or hickory in our land. The limbs are numerous, growing out on all sides of the trunk and at right angles with it, diminishing in length according to their nearness to the summit of the trunk, thus giving a conic form to the top of the tree. The roots are numerous and near the surface of the ground, making the land difficult of cultivation. The soil in this vicinity is not of a rich quality, but produces rye, oats, some corn and very good grass.

Monticello is built on the highest ridge of country between the Hudson and Delaware rivers. The day was warm, I needed some refreshment, and I stopped, in this lofty village, at the house of my friend ——— Esq. Was received with that kind of hospitality which makes a man feel at home. That hospitality which shows its

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own genuineness by manifesting pleasure in its own kind offices. A presbyterian and an episcopal church in this village, are convincing proofs to the traveller that the citizens are not inattentive to the externals of religion. Here is a court-house, a gaol, &c. The hemlock land continues west of Monticello for many miles—hard to clear and hard to work when cleared. The man who first undertook to clear land for cultivation in this region, must have been a resolute and enterprising man indeed. In clearing the land, all the trees, large and small, are cut down one upon another, forming on the land to be cleared one continued bush heap. The trunks are cut into pieces of from ten to fifteen feet in length. After some time, this mighty brush heap is set on fire. After this the trunks remain, making an almost continued log heap, though not sufficiently compact together for burning. The next process is the log-rolling. The neighbors, with their oxen, come cheerfully to the work. The slow ox moves at the command of the noisy driver. The log chains rattle. The handspikes are plied with dexterity to lift the logs from among the stumps and stones hemloc and rootsk, and to put them into heaps. Men and boys are seen busily engaged among the black-burned logs; nor is it easy for the stranger on such occasions to determine, whether they are descendants from Europe or Africa. After the logs are heaped and burned, the stones are next to be removed. A part are used as the materials for enclosing the field; another part are left on the ground, or hauled into piles. Stone fences are almost universal in this region of country. They are about five feet high, three feet thick at the bottom and one at the top. After the land is cleared of brush and logs and stones, it appears so overspread with hemlock and other roots as scarcely to have room for the little plough to enter into the earth. In the course of a few years these roots decay, and the labor of the husbandman is made lighter.

I turned aside, in the neighborhood of White Lake, and tarried for the night with my friend Mr. G. Experienced kind and hospitable treatment. The morning and evening sacrifice was offered to God around the family altar. It is cheering to the christian traveller to meet with such entertainment. My host led in the evening devotion; his guest in the morning. It is a good thing thus to give thanks and to sing praises to the Most High, every morning and every evening. It is the way prescribed in the Bible: Ps. 92.1,2. How miserably exposed are those families who call not on the Lord! They are practical heathen. The scripture ranks them with the heathen. "Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name." Jer. 10.25.

Eight miles west of Monticello, the turnpike passes by the south end of White Lake. This beautiful little lake, two miles long, and from one to one and a half mile broad, has on its south bank a public house and a well finished little church belonging to the Associate Reformed and the Reformed Presbyterians. On the north bank and in full view of the church and turnpike are seen several dwelling houses, a barn, a blacksmith shop, a grist mill, fulling mill, &c.

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May 20. My morning ride was through a part of the country which, with the exception of White Lake neighborhood, is thinly inhabited, uneven, abounding in hemlock, the soil in some places appearing tolerably good. The bridge crossing the Delaware has but two stone piers, at a moderate distance apart, between the opposite banks. So narrow is the mighty river in this part of its course. In this region the men engage pretty generally during the winter in lumbering, cutting and hauling logs to the saw mill, and thence, the boards to the river. In the spring, numerous rafts are taken to the Philadelphia market, in return for which the pockets of the lumber-men are enriched.

Stopped for dinner at M. L's. inn, one mile west of the Delaware, and fourteen from White Lake. While my horse was feeding and my dinner being prepared, I prostrated my weary frame in the lonely room upon a bed of chairs, making Shakspear's works and Walker's pocket dictionary my pillow. I soon fell into a shallow refreshing sleep, free from those terrors that are wont to haunt the bed-chambers of kings. My coffee dinner was ere long prepared. The landladies of south Pennsylvania are proficients in the art of coffee making. This art does not appear to be so well understood in this northern part of Pennsylvania. It is one of the misfortunes of the traveller, that he has occasionally to undergo the penance, (inflicted by the ladies,) of drinking weak and turbid coffee. Rain began to fall soon after dinner. I set out through the rain and travelled eight miles, to Mr. R's. tavern, where I dried my clothing and tarried for the night.

May 21. Made an early start. Rain began to fall before I had advanced two miles, and continued till in the afternoon. The rain being copious, and I being without an umbrella, my clothing was well soaked before I came to Mount Pleasant, Pa., a village twenty-one miles west of the Delaware river. Here I met with a friend, who took me to his house and afforded me every kind of comfort my situation required. With him I tarried for the afternoon and night. The village is pleasantly situated on elevated ground, and contains about one hundred and fifty or two hundred inhabitants. In view of the village is a presbyterian church. From my host, who is a member in this church, I learned that a protracted meeting was held in it a few years ago, accompanied with anxious seats, &c., and that about one hundred persons were added to the communion as the fruits of the meeting. He further informed me, that since the revival, (as it was called,) all of the hundred, except about twenty or twenty-five, who date their religious convictions from an earlier period than the protracted meeting; all except these, are gone back into the world.

Friday, May 22. Continued westward on the turnpike thirteen miles. A pleasant shining morning. All nature smiles. I past from Wayne county, Pa., into Susquehanna county, this day. The sugar tree and beach tree, are more numerous in this region than on the east side of the Delaware. The hills are larger and the soil better. Turning to the left I rode through a hilly country abounding in the sugar tree. The sugar water is procured from the tree, not by bor

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ing, as in west Pennsylvania, but by notching the tree with the axe. At the lowest part of the notch an incision is made, into which a spile is driven, having a furrow on the upper side, to receive the water and convey it into the vessel placed by the root of the tree. Passed through Harford and Brooklin, small villages, and came into Dimock neighborhood a little before the setting of the sun. Dimock is the name of a very small village at the intersection of two of the principal roads in the county, and it is the name of the township in which the village is situated.

Here are some Methodists, some Baptists, some Presbyterians of the general body, and some of the Associate Reformed church. A few families who, some years since, came from Argyle, Washington county, New-York, have lately applied to the Associate Reformed Presbytery of New-York, for supply of sermon. The inhabitants are pretty numerous in this vicinity, and the land productive. True and undefiled religion does not appear to be prospering. Unlearned men preach. Psalms and hymns of merely human composition are sung in divine worship, to the exclusion of the psalms of the Lord. Intercommunion, upon a broad basis, is practised. The holy sabbath is desecrated by professors, who keep Saturday night instead of the evening of Sabbath, as holy time; and by others, who regard not the sabbath as a moral institution. For these things, some of God's people are mourning, as did Jeremiah, "Oh that my head were waters and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." 9.1. JAPHETH.

PRIESTCRAFT.

This is a cant term in the language of infidels, great and small, and deserves a place in Bailey's "collection of canting words and terms used by beggars, gypseys, cheats, house-breakers, shop-lifters," &c. There is and always has been a class of persons, of such an unhappy disposition as to take delight in vilifying excellencies which they do not possess, and in abusing virtuous persons whom they cannot hope to equal. Some poor people deem all rich people knaves; some ignorant people decry learning; some clowns despise good manners, as habitual deception. For like reason, infidels hoot at religion as hypocrisy, and calumniate the professors, and especially the ministers of religon, as deceitful and designing knaves. This disposition and style of speaking, is common to the scribblers of the vilest ribaldry, and sceptical legislators in our country's Halls. They use the term priestcraft, with a latitude and flexibility of signification, to include all that ministers of the Gospel do for the glory of God and the good of their fellow men.

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We are going to give the allegation which it implies, a fair, if not a solemn investigation. The allegation implied in the application of this term to the conduct of ministers, is this, that in what they do, under the pretence of good intention to mankind, they only seek their own advantage—either in ease, honor or profit. Their plans and operations are all supposed to bear upon this selfish end. Well, let us see how they succeed in their plans.

Are they succeeding to any encouraging extent in getting *political* advantages? Have they, after all past efforts, which infidels charge them with making, got any political power or privileges which they had not formerly; or any more than other citizens have? This will not be seriously affirmed. Well, then, they must be extraordinary planners, indeed, if they never attain any degree of success in their plans. Nobody but the timorous band of infidel patriots, would ever think of dreading the influence of such a class of men. And they themselves, must have hopes as chimerical and ridiculous as the apprehensions of the declaimers against priestcraft, if they can plan and plod, without getting even a crumb of advantage, to keep their political hopes from expiring. We think that patience and perseverance and absolute fatuity might be awarded to them, as redeeming traits of character, even by those trembling, timorous patriots who fear the country is going to be ruined by priestcraft. Nor do we find that the priests, as they are called, are much better off, in regard to the plans of *making money*. We are not going into details here, which we might do, to show that the amount which ministers ordinarily receive for their professional labors is not *greater* than other professional men receive for theirs. But the infidels are scandalized, and are impelled by their *feelings* to calumniate ministers, because they receive temporal support from the people: "They live on other people's money." Wonderful acuteness it took to make this discovery! Wonderful sensibility, to be thus affected by it! And does not the lawyer live on the money his clients pay him for his services? And the physician, on the resources of his patients? And the laborer, on those of his employer? And the office-holder, on these of the people? Ah, but these give an equivalent, in their time and labor and the advantages they confer on those who pay them. True, and does not the minister give his time to the people of his charge? does he not frequent their sick rooms and minister consolation to the sorrowful and the dying? And does he not prepare himself for these

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offices of piety, with much time, pains and expense? Why, it is true, admits the infidel, he does this, but other professional and laboring men do what is *useful* to those who pay them. We reply, that those who support the ministers of the gospel, believe the very same about their services. And here, it plainly appears, that the hostility of infidels to the ministers of religion, is just an expression of their hostility to religion itself. If they could bring people to their way of thinking about religion, they would have little difficulty in bringing them, or indeed, little occasion to bring them to the same way of thinking about the ministers of religion. They may think that the ministers of Christ render no equivalent for what they receive, but other and better men think differently. The half naked savage might think the honest mechanic who makes clothes, deserving of forture for tailor-craft, because he took pay for the garments he made for the civilized man; the Patagonians, who were lately so much surprised aud scandalized at the process of washing clothes, might think cleanly-craft, a most useless and expensive thing; some men say, "better lose than pay a lawyer;" some have a great horror for doctors and doctor-stuffs; thieves and other rogues hold in great detestation certain articles, called law and justice. And not a shade above either of these is the reasoning of the infidel, who, because he knows nothing about religion, or hates it, is wasting his strength, in vain, to dissuade those who both know and prize it, from the enjoyment of its privileges and comforts.

The truth is, that the infidel's hallooing and whining about priestcraft, is one of the most manifest practices of craft and hypocrisy which has fallen under the observation of any one. It is not the minister of Christ so much as the religion of Christ, which they hate. And we will do them the justice to believe, that if ministers would say and do nothing about religion pure and undefiled infidels would not abhor and calumniate them as much as they do. This is proved by the fact that among all the various denominations that bear the christian name, they systematically prefer those who approach the nearest to nothing, in point of spirituality and godliness. Yet, with all their talk about priestcraft, they favor popery, where there is priestcraft, according to their understanding of the term, in the highest perfection, rather than the religion of protestants: And of protestants, they prefer a unitarian to a believer in the true christianity; and are ever ready to consort with the universalists, in as much as

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their infidelity and the universalist's faith amount to very nearly the same thing. The reign of the Pope, political and tyrannical as it invariably and essentially is, they prefer to the spiritual reign of Christ; and, perhaps, the reign of Satan, under the form of universalism, suits them better than either. We do not apprehend that christian ministers will be materially injured by the malicious application of this term to their conduct, but, there can be no doubt, that the industrious use of it is and has been exceedingly injurious to multitudes, by prejudicing them against the kindly influences of Christ's servants and of the message of mercy which it is their office to proclaim. Many have fallen into this net who have never been extricated. We hope, that every one will regard the infidel's malicious application of this term, as a piece of their "cunning craftiness, whereby they lie in wait to deceive."

GENERAL SYNOD OF THE REFORMED DUTCH CHURCH.

This body met in Philadelphia, on the third June, and was attended by a respectable number, both of ministers and elders. We are pleased to hear, that the meeting was marked by great good feeling and unanimity among the members, and that, instead of being agitated by the advocacy of new doctrines and new measures, the brethren evinced a common desire, to walk in the "good old ways." Agreement and peace, on the basis of truth and good order, are the more pleasant to behold, because in these days, they are somewhat rare.

Business of considerable importance was transacted. And the manner of it was such as to do credit to the vigor, soundness and liberality of the body. Its affairs are prosperous; as is proved by the increase in the number of churches; the liberality of contributions for religious purposes, exceeding those of any former year; and the zeal that was manifest for the pure faith and correct order of the gospel. The interest, taken by the church, in sabbath schools, the education of young men for the ministry, and the supply of the destitute with the gospel of Christ, is increased and increasing.

The evils and deficiencies deplored in the narration of the state of religion, are such as exist but too abundantly in all branches of the visible church; conformity to the world, by those who profess to have come out from the world; the neglect or desecration of the Lord's day, by those who profess to esteem "the sabbath a delight—the holy of the Lord;" eagerness to be rich, among those whose af-

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fections are avowedly upon "things above;" reluctance to self-denial, with the disciples of Christ; the indulgence of pride and vanity, even in well-doing, by the followers of the "meek and lowly" Jesus; these, these are evils over which every one that loves the Lord Jesus, may well lament. And, O, that all the ministers of Christ, and all the members of his church, would arise, with penitence and holy aspirations, saying, "Cleanse us, O Lord, from secret faults, and keep back thy servants from presumptuous sins."

ASSOCIATE REFORMED PRESBYTERY OF NEW-YORK.

At the late stated meeting of the Associate Reformed Presbytery of N. Y., in May, 1835, the Rev. Alexander Lewis, from Nova Scotia, was admitted as a member of Presbytery, and Mr. David L. Proudfit, was licensed to preach the everlasting gospel. In compliance with a request from various persons, residing in and near Carbondale, Dundaff and Dimock, Pa., a committee of Presbytery was appointed to visit those places and organize congregations, if it should appear to them expedient, when there, to do so. At a subsequent special meeting of Presbytery, held on the 10th of June, three separate petitions were presented, for the supply of the ordinances of the gospel, and subscribed by persons calling themselves by the names of the Associate Reformed congregation of Dimock, Pa., the Associate Reformed congregation of Dundaff, Pa., and the Associate Reformed congregation of Carbondale, Pa. These petitions were granted, and the congregations, agreeably to their request, received as vacancies. At the same special meeting, the pastoral relation between the Rev. Jasper Middlemas, and the congregation of White Lake, was dissolved. H. CONNELLY, *Clerk.*

ANOTHER EXAMPLE.

We acknowledge, with pleasure, the receit of five dollars, from Mr. John McCleary, an elder in the congregation of York, for four copies of the Magazine, volume fourth, to be distributed, as tracts, gratuitously. We affectionately propose this example to the consideration of those wealthy elders, in different parts of the church, who do not afford a copy for themselves and their own families.

REV. DR. BEECHER.

The trial of Dr. Beecher, for heresy, before the presbytery of Cincinnati, has resulted in his acquittal—ayes 23, nays 12—An appeal has been taken to the synod of Cincinnati.

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CHRISTIAN MAGAZINE.

Vol IV. AUGUST, 1835. No. 8.

RELIGIOUS COMMUNICATIONS.

For the Christian Magazine.

REMARKS ON GALATIANS, 2.19.

(Continued.)

For I, through the law, am dead to the law, that I might live unto God.

II. Evangelical holiness, or living unto God, *implies*,

1. The *existence of a principle of spiritual life.* This, in scripture, is called a *new heart*, and the subject of the change a *new creature*, and the course of new obedience, to which it leads, *newness of life.* "If any man be in Christ, he is a new creature; old things are passed away and all things become new. Before union to Christ, all the outward acts of conformity to the law are *dead works;* for *whatsoever is not of faith is sin.* A man's state must be changed and his nature renewed, before his obedience can be accepted; and Christ is thus the foundation of all acceptance and evangelical obedience. We must be accepted in the beloved and adopted into the family of God, before we can be followers of God as dear children. If any man have not the spirit of Christ, he is none of his. We are his workmanship, created in Christ Jesus unto good works.

This principle of love to God and faith in his mercy, should be carefully distinguished from all those natural or moral principles which influence the conduct of unrenewed men of every class. The light of nature, the dictates of conscience, and the restraints of law, influence the life of the hardiest profligates who cherish the evil desires of the flesh and of the mind, and act from a strong propensity to self-gratification. Such men sow to the flesh, and live according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. They are alienated from the life of God, because of the blindness of their hearts. Many esteem an outward moral conversation and attention to the duties of religion, to be all that is meant by living unto God. The day of judgment will unfold how many thus go down to eternal death, deceiving others and being themselves deceived. Many are satisfied with a name to live while they are dead, and with having the form of godliness while they deny its power. The church of

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Laodicea thought themselves rich and increased with goods, having need of nothing, and knew not that they were *blind and naked.* Those who cherish these Pharisaical principles may profess much regard for Christ and the doctrines of grace, and maintain justification by faith in Christ; *but the end of the commandment is charity, out of a pure heart and of a good conscience, and of faith unfeigned;* and to these they are strangers. Their minds may, in some measure, be enlightened with a knowledge of truth, and their affections may be captivated with its grand relations and sublime results. They may mourn like Ahab and Judas, or rejoice like Herod, or the Jews mentioned in Is. 58.2, who sought God daily and delighted to know his ways. The common gifts of the Spirit may elevate their natural talents and throw a moral loveliness over their outward conversation. They may taste of the heavenly gift, and the powers of the world to come, and yet be destitute of the saving grace of God. Men, through the knowledge of Christ, have escaped the pollution of the world; but the divine life transcends all the efforts of hypocrisy, and exceeds the highest attainments of the natural man. All believers are *dead*, and their life is *hid with Christ in God*, and they *live* by the *faith of the Son of God.* If we live in the Spirit, let us also walk in the Spirit; and those who walk in the Spirit do not fulfil the lusts of the flesh. This principle of new and heavenly life leads to the duties of piety, righteousness and sobriety. The grace of God that bringeth salvation hath appeared unto all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world." Titus 2.11,12.

2. To live to God, implies *a course of conduct corresponding to the relations which subsist between God and the believer.* "I am the Lord thy God," is the comprehensive language of the everlasting covenant. And from this gracious declaration originate all the grounds of hope and joy and holy obedience. The Lord is my portion, saith my soul; therefore will I hope in him." Lam. 3.24. The Lord is my strength and my song, and he is become my salvation; he is my God and I will prepare him an habitation; my father's God, and I will exalt him. Ex. 15.2. Behold, God is my salvation; I will trust and not be afraid: for the Lord Jehovah is my strength and my song; he is also become my salvation: therefore with joy shall ye draw water out of the wells of salvation." Isa. 12.2,3.

God in Christ is our redeeming God; and hence our obligation to live to him. We are not our own, we are bought with a price; therefore should we glorify God in our bodies and in our spirits, which are his. The Lord is our judge, lawgiver, king; he will save us; and we should love him with all our heart. Has God enlightened us in the knowledge of himself as our reconciled and heavenly father? Then we are bound to walk as children of the light. Has he revealed his Son in us? Then should we cease to confer with flesh and blood, and to be conformed to this world. Hath he called us out of darkness and bondage? Then to live to him is to walk worthy of the vocation wherewith we are called, and to stand fast in the liberty where-

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with he hath made us free. Is he pacified to us for all that we have done? Then should we be constrained by his unparalleled love, to cultivate a spirit of holiness in heart and life. Hath he given to us exceeding great and precious promises? Then are we bound, by eternal obligations, to cleanse ourselves from all filthiness of the flesh and of the spirit, perfecting holiness in the fear of the Lord. Has he given to us the earnest of the heavenly inheritance? Then, as strangers and pilgrims on the earth, we are bound to abstain from fleshly lusts, and to have our conversation in heaven.

3. To live to God implies *communion with him.* Those who are born from above contemplate, with joy and admiration, the perfections and works of God as manifested in Christ. Beholding as in a glass the glory of the Lord, we are changed into the same image from glory to glory. Having the love of God shed abroad in their hearts by the Holy Ghost, their faith and love ascend to God as all their salvation and all their desire. God dwells in them and they live in God. My soul hath said unto the Lord, thou art my God. Whom have I in heaven but thee, and there is none in all the earth that I desire besides thee.

4. Living to God implies *conformity to his will.* Subordination to the indications of God's will is the sum of our duty and our happiness. Conformity to the will of God and transformation into his image, constitute the peculiar blessedness of those people whose God is the Lord. Now are we the sons of God, though the lineaments of the divine image are imperfect. We know in part; but when he who is our life shall appear, we shall be like him, for we shall see him as he is.

We are commanded to be perfect as our Father in heaven is perfect; and, though we are defective in all things, we must, if we would live to God, go on to justification. Whether we eat or drink, or whatsoever we do, we should do all to the glory of God. If we live in the Spirit, and are directed by his dictates to conform to the word of truth as our rule; and if we are animated by love to God, as our motive, and sincerely desire the promotion of the glory of God, as the highest and ultimate end of all our conduct; this is new obedience, living unto God as those who are alive from the dead. Happy are those who are in such a case as this; blessed is that people whose God is the Lord.

III. The mutual connexion and influence between being dead to the law and living to God: I through the law am dead to the law.

1. By means of the law men are convinced of sin. Paul was once alive without the law, but when the commandment came, by the agency of the spirit of bondage, sin revived and he died. The law disclosed the holiness of God and the depravity of his heart. By the law is the knowledge of sin. The strength of sin is the law. When it is seen in its spiritual nature, as a delineation of divine perfection; and in its extent, putting in requisition all the natural and intellectual and moral powers of man; requiring the thoughts and inward desires

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as well as the outward conduct, to correspond to a standard of unchanging perfections, then sin is seen in its true nature as exceeding sinful. The law discloses the deceitfulness of the heart, and that depravity that has, as a loathsome disease, spread over all the soul. And the consequence is conviction and alarm. *What shall I do to be saved.* The threatenings of the law tend to suppress pride and self-confidence, and to produce deep contrition when applied by the Spirit of the Lord.

2. The law manifests the holiness and justice of God, and proves that the sinner is *without excuse.* Is God unrighteous who taketh vengeance? God forbid. Upon the wicked he shall rain snares, fire and brimstone, and a horrible tempest: for the righteous Lord loveth righteousness. Ps. 11.6,7. Whatsoever the law saith, it saith to those who are under the law, that every mouth may be stopped, and all the world may become guilty before God.

3. The law, when properly understood, manifests the absolute need of receiving Christ and his perfect righteousness. It is thus a schoolmaster to bring us to Christ. Those who are under the law and exposed to its condemnation, can perform no holy act. Without faith, it is impossible to please God. Unto the pure all things are pure, but unto them that are defiled and unbelieving, is nothing pure; but even their mind and conscience is defiled. Such men have no principle of holiness, for we receive the promise of the Spirit by faith, and not by the works of the law.

4. All who are under the law, as a covenant, are the slaves of sin. Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. Self-confidence and boasting are cherished by all those who expect justification by their works. They are held in bondage by the law, and are strangers to the liberty of God's children. Their whole course of conduct is one series of rebellion against God, who has commanded all men, every where, to repent and believe the gospel.

5. A renunciation of dependence upon the law, has the most salutary influence upon the life of new obedience. Those who are under the law are dead in trespasses and sins, but the believer in Christ has life by union to him. Because I live ye shall live also. He that hath the Son hath life. In the Lord have I righteousness and strength. I can do all things through Christ who strengtheneth me. He strengthens his people with strength in their soul. My grace shall be sufficient for thee, and my strength shall be perfected in weakness. Being delivered out of the hands of his enemies and made free, he serves God without fear. All who are dead to the law and married to Christ, bring forth fruit unto God, because they are constrained by the love of Christ. The law, in the hand of Christ, is written in letters of everlasting love; and by his strength and grace, obedience is rendered delightful. His yoke is easy and his burden is light. He that hath my commandments and keepeth them, he it is that loveth me; and

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he that loveth me shall be loved of my Father; and I will love him, and will manifest myself to him. I am the vine, ye are the branches; he that abideth in me and I in him, the same bringeth forth much fruit, for without me ye can do nothing. C.

For the Christian Magazine.

THE LOVE OF GOD IN THE GIFT OF CHRIST.

John 3.16. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

This text asserts the incomprehensible love of God to the world, and directs us to the giving of his only begotten Son, as the clearest demonstration of his love. It is also affirmed in another place, that "God is love" or essential goodness. It is agreeable to the benignity of his nature to communicate life and to impart felicity. This has been made evident in his dealings with our apostate race, and especially in giving his "only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Were I to discuss all the matters contained in the text placed at the head of this article, it would be necessary to consider the love of God to the world; to notice the evidence of this love, furnished in the gift of his Son; to inquire into the design of this gift, and to point out the way to become interested in the gift of God, and to enjoy the fruits and benefits of his love. At present I propose to confine myself to some remarks on the love of God to the world.

1. The love of God is set forth as the original and moving cause of man's salvation. The gift of the Saviour is the fruit of divine love. In contemplating, therefore, the wonders of redemption, we must trace them to their proper source and real origin—The love of God.

This is the more necessary, because there exists among some otherwise excellent persons, some very ill-defined opinions respecting the mediatorial work of Christ. They speak of his mediation as the procuring cause of the love of God. Some even speak of Christ as having purchased the love of God, and so represent matters as if we were indebted to the work of Christ for our being objects of the divine benevolence; whereas, in fact, we are indebted to the love of God for the meditation of Christ. So says our text: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "In this," says our apostle also, in another place, John 4.9,10, "was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."

It may indeed appear to some to be a matter of little moment, or at most but a speculative question, whether we are to consider the love of God to the world, as flowing spontaneously from his own be-

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nevolence, or as procured by the blood of atonement. This however is by no means the case, for the distinction is most fundamental. From it the whole doctrine of salvation by free grace, derives its character. For were we to admit that the love of God is procured by the undertaking of Christ, then it is evident that we could not consistently ascribe our salvation to the free grace of God. For what is purchased, cannot be called free. But when we affirm, as in the text, that the love of God is spontaneous and free, then we consistently ascribe our salvation to the sovereign grace of God. This is evidently the view taken of the matter in our subordinate standards. The answer to the twentieth question in the Shorter Catechism, runs in the following words: "God having out of his mere good pleasure, from all eternity elected some to everlasting life, did enter into a covenant of grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer." Here the whole purpose and plan of salvation is traced to the mere good pleasure of God, irrespective of every other cause. And the doctrine of our standards is fully confirmed by the word of God, in Eph. 1.3—9. God is said to have "predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved." The design of saving sinners is also represented as arising out of the free determination of the divine will. The cause of the salvation of sinners is in God himself. It is "the *mystery of his will, according to his good pleasure which he purposed in himself.*"

It ought also to be carefully considered, that those who teach that the love of God is procured by the sufferings and death of Christ, thereby impugn the doctrine of the Trinity. Because the Son of God assumed our nature and purchased the church with his own blood, we may very easily imagine that we owe more to the Son than to the Father or to the Holy Ghost. From this idea, may have come forth the erroneous doctrine, that God did not love the world till his love was conciliated by the mediation of his Son; and from this, some have been led to teach that Christ purchased the love of God. It needs, however, but the reflection of a moment, to perceive that this idea is most injurious to the doctrine of the Trinity. For it represents one person of the Trinity, as loving the world more than the other, and actually conciliating his esteem. Whereas, the three persons in the Godhead are one in essence, one in will and one in love. Whatever, therefore, may be the hatred of the Father to sin, it is not greater than the hatred of the Son and of the Holy Ghost. And whatever may be the love of the Son towards sinners, such also is the love of the Father and of the Holy Spirit. When we contemplate the humiliation of Christ, and his precious blood shed for the remission of the sins of many, we may be inclined to think that the second person of the Trinity has done more for our salvation than the first or third. But who will venture to deny, that it is as great an evidence of love for the Father to give the Son, as for the Son to give him-

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self? To say otherwise would be altogether inconsistent with the fundamental doctrine of the Unity of the Godhead.

The conclusion, therefore, to which we must inevitably come, is, that the salvation of sinners can be traced to no other source than the free and sovereign love of God. That the love of God did not spring from the mediation of Christ, but on the contrary, Christ himself is the gift of his love; and the whole of Christ's mediatorial work, is the method devised by the manifold wisdom of God, for accomplishing the purpose of his grace.

The love of God is infinitely and inconceivably great. It far exceeds our most elevated conceptions. God alone is able to comprehend the greatness of his love to sinners. The words of Christ evidently lead to the conclusion, that such a love cannot be described. Our Lord only affirms that it was so great, that He gave his only begotten Son. But the value of this gift cannot be estimated by created beings. It will be the subject of everlasting contemplation, the wonder of eternity, and the endless praise of angels and men. Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God!

2. The greatness of the love of God—its character, and especially its sovereign freeness, are illustrated by the consideration of the character and claims of those who were its objects. God is not said to have loved mankind in the day of their innocence, their glory and uprightness; but to have looked upon them with compassion when they lay sunk in guilt, degradation and pollution. He looked with pity on the misery of apostate sinners, and most graciously purposed to send his Son to be a propitiation for their sins. God so loved the world that he gave his only begotten Son. "The world," has various significations in scripture. Sometimes it denotes the great globe, and all who inhabit it—the earth, with all its furniture and population. Sometimes it signifies the Gentile nations, as distinguished from the Jewish people. Sometimes the ungodly part of mankind, as distinguished from believers who have passed from death unto life, and who are not of the world, viz., of the unregenerate world. And sometimes "the world" denotes the human race—all mankind—the apostate descendants of Adam. As where it is said, "the whole world lieth in wickedness," and "the whole world is guilty before God."

As this expression, "the world," admits of different interpretations, there has very properly been made question as to what may be its meaning in this passage. Let us then inquire what we are to understand by the world, which God so loved as to give his only begotten Son? Many insist that "the world," here, is all mankind—the whole human race, and that God so loved the whole human family, as to give for them his only begotten Son. Others, however, of sounder views, have argued, that by the world, in this text, we must understand those of all nations and kindreds of the earth, on whom God, from eternity, fixed his love, for whose redemption he gave his only begotten Son up to the death, and who shall be saved from perdition and made the inheritors of everlasting life. This is evidently

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the only interpretation of the expression that is consistent with the context; which limits the gift of Christ and the application of redemption to those of the world, who should believe on the only begotten Son of God. Indeed, the text and context lead to the inevitable conclusion, that the world, which God so loved, and for which he gave his Son, consists of the very same persons who shall believe in him to everlasting life. For, if the world, in the text, meant all mankind, there would be no need for the distinction made between those who believe and have everlasting life, and those who believe not in Christ and die in their sins.

But it has been asked, why did our Lord make use of the word world, if we are not to understand by it all mankind? For this, we can find a very good reason, when we consider that it is used with a view to correct the erroneous opinions of the Jews, respecting the design of the advent of the Messiah. They fondly cherished the idea that he was to come to save the Jewish people only, and to condemn all other nations. In order to correct so dangerous an error, and to show that the benefits and blessings of Messiah's kingdom were to extend to Gentiles as well as Jews, he made use of this general expression; an expression that could by no sophistry be limited to the Jews, but clearly taught that the Gentiles also, were the objects of God's love in the gift of his Son for their salvation; according to the ancient prophecy, "I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."

The world which God so loved as to give his only begotten Son, is evidently the same world mentioned in the context; "that should not be condemned—that should believe on him and have everlasting life, and that should be saved through him." Those for whom God gave his Son are called the world, because they are all originally of this fallen and apostate world; and when they shall all be gathered to heavenly glory, they will be found to be a multitude that no man can number, out of every kindred and tongue and people and nation.

3. The love of God to perishing sinners is infinitely and inconceivably great. But although it may exceed our comprehension, yet we may understand something of its nature and character. It is very evident that the love of God mentioned in the text is not the love of complacency, approbation and delight with which he regards genuine believers, who are united to Christ and conformed to his image. For, "he is not a God that taketh pleasure in wickedness;" but, "the Lord taketh pleasure in them that fear him, in those that hope in his mercy." Objects are loved and delighted in for their beauty and excellence. But in sinful and apostate men, there was neither beauty nor excellence to approve. Their nature was corrupt, their disposition depraved and their souls polluted. Being destitute of all righteousness, there was nothing in rebel sinners that God, a Being of spotless purity, could regard with approbation, complacency or delight.

The love of God to the world must, therefore, be regarded as a love of pity and compassion—a love of pure benevolence, that moved him to show mercy to the miserable; to stretch forth his hand and to

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rescue sinners from impending destruction; and to say, "Deliver from going down to the pit; I have found a ransom." "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

The love of God to the world is wholly unmerited. Had God not fixed his love upon sinners till they had become sensible of their guilt, turned from their rebellion, and resolved to serve him, then there might have been some pretence for sinners claiming some merit. But this love fixed upon sinners when lying in guilt and depravity. It planned and accomplished the salvation of those who had joined the standard of rebellion against God, and were up in arms against him. This was love unmerited and free, and every way worthy of God.

The design and tendency of this text is, obviously, to convince us that the sovereign love of God is the foundation of life and salvation to perishing sinners. We are debtors to the love of God for the gift of Christ, and the regenerating influences of the Holy Spirit. Let us improve it as a means of establishing us in the doctrine of salvation by free grace. By grace are ye saved, through faith, and that not of yourselves, it is the gift of God.

This subject also makes us acquainted with the object and end of Christ's mediatorial work. It clearly proves that the object of his mediation was to accomplish the gracious designs of divine love. For this purpose he was set up from everlasting—called to the mediatorial office—sent to be the Saviour of the world—delivered for our offences, and raised again for our justification. "O, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments and his ways past finding out!"

Finally, This demonstrates the evil of sin, and shows how the justice and mercy of God are reconciled in the method of redemption by Christ. By this method of salvation, sin is seen to be so exceeding sinful, that its guilt cannot be cancelled nor its pollution removed, but by the atoning blood of Christ. By the shedding of this blood, we see the law magnified and made honorable; the justice of God displayed in punishing sin, and the riches of his grace glorified in justifying the ungodly when they believe in Jesus.

God is seen to love the world, and to save sinners, in a way consistent with the holiness of his nature and the righteousness of his government. He did not love the world in such a way as to pardon sinners at the expense of his infinite justice, but he so loved the world as to give his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life. The boundless love of God is thus illustriously displayed in the salvation of sinners, in a way most glorious to his infinite justice. Divine justice is fully satisfied with the obedience and death of Christ, so that all genuine believers may adopt the confident language of the Apostle, and ask, "Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died; yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. In adoring the free grace of God

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giving his only begotten Son, that they might have everlasting life; all believers will for ever celebrate the praises of their exalted Saviour, for having redeemed them to God by his blood. "Unto him that loved us and washed us from our sins in his own blood; and hath made us kings and priests unto God, and his Father, unto him be glory and dominion for ever and ever. Amen." A.

EXTRACTS & TRANSLATIONS.

ANDREW LINDSAY, OR THE YOUNG HIGHLANDER.

Translated from the Gælic, for the Christian Magazine.

In the highlands and islands of Scotland, the distribution of the Bread of Life is inadequate to supply the need of all the people. From the nature of the country, where it is broken by rugged mountains, or cut by inlets of the sea, the inhabitants are so much scattered that, in these remote and retired parts, there is many a pious family far distant from a house of public worship; and, notwithstanding all the labors of ministers, there is a large portion of the people destitute of the means of grace. It cannot be expected that the fruit will be very abundant, when the seed is sown so sparingly. When, however, an opportunity for hearing the gospel occurs, it is welcomed with joy. The word preached to the dwellers in these poor and lonely places is esteemed precious, and is, by the blessing of God, sealed to some for their salvation. This the following narrative will in a degree illustrate. It gives an example of the rich grace of God, in the case of a poor boy, one whom the Lord was pleased, in the morning of life, to awaken to a knowledge of divine things; and shows how grace will enable those over whom it rules, to overcome difficulties and disadvantages, however great and numerous, which may meet them in seeking the welfare of their precious souls. It becomes many of the youth in this part of the country, where they enjoy so many privileges, to take shame unto themselves for their dislike of holy things and for their readiness to absent themselves from the house of God and from the sabbath school. Let them remember, that from them unto whom much is given, much will be required; and that, if they thoughtlessly neglect, or in wilfulness despise their religious advantages, thousands of youth less favored outwardly in this life, will rise up in judgment against them.

Andrew Lindsay was born in the town of Cromarty, near Inverness, in the north of Scotland, of very poor parents; and, until it pleased the God of mercy to stop this froward youth in his ruinous course, by bringing him to a discovery of his sins and of his need of Christ, under the preaching of Mr. Gordon, minister of Cromarty, he had been exceedingly negligent of his studies at school, a com-

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panion of idle and vicious boys, and a leader among them in doing evil. After his heart was changed, as there is good reason to believe, by the power of the Holy Spirit, he was as remarkable for his humble obedience towards God, and his filial affection to his aged mother, as he had previously been notorious for his wickedness.

It was about the latter part of the year 1731, or the beginning of 1732, (says the late Mr. Davidson, of Denham in Essex, who furnished this account of him,) that I first became acquainted with this poor boy. I fell in company with him on my way to a church in which the sacrament of the Lord's supper was to be dispensed. I was at the time crossing an inlet or bay of the sea, and the boy had taken a seat in the bow of the boat, and, though I had no opportunity to converse with him, I could not but notice, with lively interest, a youth poorly clad, bareheaded and barefooted, on a cold morning, crossing the sea to hear the gospel. I inquired if that was the boy about whom I had heard a few months before; and when I was told that it was the same, I looked at him closely that I might know him again. I afterwards noticed him in the church, listening with great attention, his eyes steadfastly fixed on the minister, as if his soul were feeding on every word of the sermon. This induced me to call at Cromarty, on my return, and to ask him the following questions:

Q. For what reason did you go last week to hear a sermon so far from home and in such cold weather, when you was without shoes or stockings?

A. It is said that Christ is to be found in sermons, and I wished to learn the truth of it.

Q. I understand you attend the public school in this place. Now I know that it is the way of some scholars, to make excuses that they may get away from school and their books, and if this is the case with you, you make a show of religion for a covering to screen yourself from your dislike of your book; which would certainly be a great sin for you to do. Tell the truth. Be sure you tell no lie. Was the case as you say?

A. As far as I know about myself, this is my state. I am certain that I am in a state of nature, but I have not a right understanding of it; and it is to get a clear sense of my sinful and ruined state, that I go to church; for I heard our minister say that, if a person did not see his ruined state by nature, and had not a clear conviction of it, it was impossible for him truly to value Christ.

Q. What if the Lord has promised to give this conviction of sin?

A. I would like to know if there is such encouragement given in the Bible.

I directed him to John 16.7–11, and explained to him the words which refer to the work of grace wrought by the Holy Spirit in the hearts of God's elect. He took the Bible out of my hand and read the passage with much earnestness; particularly when I told him

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that all this work of grace was carried on according to the promises given for the encouragement of him and the like of him.

Q. Do you pray?

A. I do not.

Q. Do you go so far from home to attend preaching at communion seasons, and neglect prayer?

A. I bend my knees, but though this is my practice five, and at times, six or seven times a day, I will not call it prayer: for I am out of Christ, and for that reason destitute of the spirit of prayer.

Q. Did you in former years attend on the preaching of the word, as you now do?

A. Till within the last half year of my life, I would go to hear preaching once or twice in the year; and when I did go, I would get so tired before the sermon was ended, that I sometimes left the church and went to play.

Q. How is it that you now attend church on week days, when there is preaching, as well as on the sabbath?

A. I cannot give a reason for it, except that formerly I had no desire to go, and now I cannot stay away.

Q. Was you at any time in conversation with your minister?

A. I was not. What would he think if a poor boy like me would have the boldness to visit him? I would not come here, unless you had sent for me. I did once ask of A. W., an acquaintance of yours, How I should glorify God?—and he told me, that the glorifying of God was the keeping of his commandments. Then, after Andrew thought within himself, he said, I believe that I am now able to answer that question myself. What he told me is true; yet I think that no man, since the fall of Adam, can glorify God, but through faith in Christ, and by obedience to his commands in His strength.

This last answer, so sensible for one of his age, led me to inquire how he had obtained his knowledge of divine truth. He modestly answered, "I attend the preaching of Mr. Gordon," as if he had said, my knowledge is not at all equal to the privileges I enjoy. By this it is plain that, instead of being puffed up, he was ashamed of his ignorance. I then advised him to be constant in private prayer, to attend always upon the public ordinances of the gospel, and to be obedient to his mother, that religion might not be reproached; and to pay particular attention to reading, that he might show his schoolmates how pleasant a thing it is to pray, and how necessary learning is; and that to be diligent was the sure way to obtain it. After many counsels to this purpose, I took my leave.

On my return to Cromarty, after six months, I asked Mr. Gordon his opinion of this poor boy: and, although he is a person as careful about praising or resting in a profession, as any I was ever acquainted with, yet he declared, that his knowledge of spiritual things much surprised him. "He comes," said he, "to my room once a week, and tells me what Christ told him and what Satan told him, and what

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his practice was toward each of them; as regularly as a traveller would set down the stage-houses at which he stopped." On hearing such a recommendation, from such a person as Mr. Gordon, I had a desire to see the lad the third time. And when I did see him, I observed a visible alteration in his countenance; and on his telling me that he was now in Christ, I said to him, "Very good, my lad, that verily is a freedom—a freedom that many pretend to, and but few really enjoy. But if you can give a suitable answer to a few questions that I will ask you, I think that I may cherish a good opinion of your state." You said, when we met before, that you was in a state of nature, and had not a right understanding of it. Now, what view and understanding did you get of your state by nature?

A. I saw, in the first place, that the real bent of my heart was against God; and particularly, against the way of salvation by Christ. In the second place, that it was as impossible for me to free myself from that miserable state, as it would be for me to draw the sun from the sky. In the third place, that not only the bye-past years of my life were a continual course of sin; but likewise, that even my prayers, my reading, my hearing, with all my study of holiness, was utterly polluted with sin. And in the fourth place, in the face of all this, I saw in my heart a strong hankering to set up my own righteousness; and, though it pleased the Lord to throw it down, yet I endeavored to set it up again: and, more than this, I saw my heart daily committing spiritual whoredom, carried away with vanities, and so wandering away from God continually. The sight of these things made such a deep impression upon me, that I had no rest, night nor day, till I was set free by Christ.

Q. When Christ works such a salvation, he speaks powerfully to the heart: was it so with you?

A. It was: for the following scriptures were powerfully applied to my soul, by the Holy Spirit. "I have loved thee with an everlasting love: therefore, with loving kindness have I drawn thee." Jeremiah 31.3. "I will make an everlasting covenant with you, even the sure mercies of David." Is. 55.3. "Thou hast given me the heritage of them that fear thy name." Ps. 71.5. "I will never leave thee, nor forsake thee." Heb. 13.5.

Q. How do you know that the Lord applied these promises to you, and that your own heart or Satan did not deceive you?

A. At times, Satan betrays himself; as when he wrests the word to draw me into sin, or to dissuade me from duty: and, for the most part, I observe that all his insinuations are to misrepresent the word, either to swell me up with pride, or to bring me into discouragement. But when the Lord speaks to me, in my straits, I observe that the words are suitable to quicken the spiritual life I feel in my soul.

Q. What do you mean by that spiritual life in your soul?

A. I must confess that, the last time I saw you, I had no thought of getting a spiritual life from Christ: all that I desired was to be a partaker of his salvation. But when Christ brought me to see the glory of his person, as now in heaven, I found this to be life to me.

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I saw the glory of Christ to be so excellent, that I have not words to express it. I looked at my own happiness so much hid in Christ, that I esteemed the world as nothing. And, although I am not able to describe the workings of my own soul as I feel it, yet I am able to show something of it by the springs that are on the way between my home and Chromarty. Whereas there is water in those springs, although they are small; so I hope the case is with my soul: the water in some of these springs is covered with grass and weeds: so, at times, the view of this life is hid from me by the corruptions of my own heart; but as the water will appear by the removal of the weeds with the hand, so will this life renewedly appear; and as the springs retain water now, in the first month of harvest, when large ponds are dried up; so, I hope, will the life of God remain in my soul, because the love of Christ is unchangeable.

Q. If rich men should notice you, and respect you, would you not think more of yourself?

A. That is my mind, I confess with shame. Satan tempted me to make a profession that they might notice me and be kind to such a poor boy. But this was a foolish thought. I did not know Christ. Above all things, I hate hypocrisy: surely it is a great mercy to save me from hell and give me an inheritance in heaven. But what is deliverance and heaven itself without Christ? as in marriage, if there is true love, it is the love and not the tocher,* so I am taught to give my heart to Christ, to be ruled by him, because I feel myself unable to rule it.

Q. What if you should die this night? Are you prepared for it?

A. Oh, that it might be so! O, that to-morrow were to be the judgment day! sure would I be of being for ever with the Lord.

Q. If you are so sure, who do you not sit at the Lord's table?

A. Our minister is a good and wise man, and he thinks I had better wait a little while.

After this, the work of God's grace was so visibly to be seen in him, that Mr. Gordon told me, that he waited a whole year, observing how the work of God would progress in the boy's soul, and when he saw his perseverance, and that the grace of God was visible in him, he admitted him to the sacrament. This was in the fifteenth year of his age. And a joyful occasion it was to his soul. He was often speaking of heaven and the judgment day. I asked him once, why he spoke on these subjects so often? Because, said he, I see that I cannot be happy without the presence of the Lord, with a body of sin and death troubling me; I think it long till death comes.

A certain young minister, in connexion with the Church of Scotland, desired me to tell him what I knew of the goodness of God towards Andrew; and when I had done it, he said to me, "If you had ever imposed a falsehood on me, I should be disposed to doubt the truth of every part of what you have said now; for no divine need be ashamed to answer as this boy did, for the most part." I said, perhaps the boy would be, to-day, at the gentleman's house to which

* Present given by a bridegroom.

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we were going. And so it was, in the providence of God, ordered, for it was Andrew that waited on the company at dinner. On my friend seeing him, he said, "I hear, my lad, that you profess to have full assurance of the love of Christ. If you have, I would like to know on what your hope is founded?"

A. On the righteousness of Christ.

Q. What do you understand by the righteousness of Christ?

A. His obedience to the law of God, and especially his dying in the room of his people and for his people; and in my room and for me.

Q. In your room and for you! What! are you not born of a race of men that were enemies to all the cause of God? and worse, you was a chief in sin, yourself, as far as possible for one of your age. What mean you by pretending to be justified through the righteousness of Christ?

A. Every thing that you say against me is true, and much more besides: and last sabbath day, Satan charged every one of them to my face, and the answer that the Lord gave me, is in the prophesy of Isaiah, 56:3,5,7. "Neither let the son of the stranger that hath joined himself to the Lord, speak, saying, the Lord hath utterly separated me from his people," &c.

Q. But these promises are not given except to those who lay hold on the covenant of God. How do you know that you have laid hold on God's covenant?

A. In this way: the thing that God has in view in his covenant, I have. God promises, in his covenant, to make his people holy, as He is holy. I think I may call him to witness, that it is the desire of my soul, to be as holy as He hath promised to make his people through the efficacy of his covenant.

A little while after these meetings, says Mr. Davidson, I saw him again and inquired how the work of God prospered in his soul? "I hope," said he, "that it does advance, for of late I have been taught to see more of the hidden mystery of sin in my own heart: particularly I perceive a strong tendency to trusting in myself, and leaning on my own works of righteousness, and on grace received, more than in the fulness that is in Christ." He told me, likewise, that because he was not sore afflicted with trouble, as the saints of God were, Satan would persuade him that he was not a son; but in little time, the Lord gave him an answer to this charge. "Sometimes," he said, "the Lord hides his countenance from me for half a day; and He knows that this gives me more trouble than all the afflictions of this present world. This proves to me that I am a child of God, because I regard the absence of God's countenance as the severest chastisement." Having observed some professors of religion, one day, pointing him out to others, he said, "If they were acquainted with my heart, they would wonder at me in a different manner—even for my abominable filthiness." It was about the beginning of the year 1749, that I last saw him. He walked with me three or four miles, and on the way, he told me, that he was, for many months, under many temptations, but that the Lord had graciously delivered him, and caused

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him to see the light of his countenance, and to rejoice in his salvation. It is a true saying, that "the path of the just is as the shining light, that shineth more and more, unto the perfect day." Prov. 4.18.

POPISH PERSECUTIONS IN ITALY.

We cannot attempt to relate the sickening tale of persecution, treachery and barbarous cruelty, exhibited in the suppression of the Reformation. In the year 1542, the court of Rome took alarm at the dangers that surrounded it; and from that period to the end of the century, exile and imprisonment, torture and death thinned the ranks of the unfortunate Protestants. When a humane bishop shrunk from the work of blood, the inquisitors supplied his lack of service. When the catholic population revolted from the horrors of the Spaish *autos de fe*, the Roman court sympathized with their feelings, and aided them in resisting, on the condition, however, of substituting its own more merciful system. It is difficult to say wherein the superior tenderness of the system lay. A popish writer asserted, that the victims were always strangled before being burnt, but this assertion was soon found to be untenable. In Venice, indeed, the mode of execution was less horrible to the senses, while it was perhaps even more appalling to the imagination.

"Drowning was the mode of death to which they doomed the protestants, either because it was less cruel and odious than committing them to the flames, or because it accorded with the customs of Venice. But if the *autos de fe* of the Queen of the Adriatic were less barbarous than those of Spain, the solitude and silence with which they were accompanied were calculated to excite the deepest horror. At the dead hour of midnight, the prisoner was taken from his cell, and put into a gondola or Venetian boat, attended only, beside the sailors, by a single priest, to act as confessor. He was rowed out into the sea, beyond the Two Castles, where another boat was in waiting. A plank was then laid across the two gondolas, upon which the prisoner, having his body chained, and a heavy stone affixed to his feet, was placed; and, on a signal given, the gondolas retiring from one another, he was precipitated into the deep." Pp. 266, 267.

The protestants of Locarno were too powerful in numbers and respectability to be summarily burnt or drowned, especially as they were subject to the Swiss confederacy. But insult and foul calumny were first employed to bring them into contempt, and base intrigue and actual forgery were used to excite against them the hatred of their neighbors. The result was a decree, that the inhabitants of Locarno should either embrace the Roman Catholic religion, or leave their native country, taking with them their families and property.

"The protestants had fixed on the 3d of March, 1555, for setting out on their journey; and so bitter had their life been for some time, that, attached as they were to their native place, they looked forward

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to the day of their departure with joy. But before it arrived, the government of Milan, yielding to the instigations of the priesthood, published an edict, prohibiting the Locarnese exiles from remaining above three days within the Milanese territory, under the pain of death; and imposing a fine on those who should afford them any assistance, or enter into conversation with them, especially on any matter connected with religion. Being thus precluded from taking the road which led to the easiest passage across the Alps, they set out early on the morning of the day fixed; and after sailing to the northern point of the Lake Maggiore, passed the Helvetian balliages, by the way of Bellinzone, and reached Rogoreto, a town subject to the Grison league. Here the Alps, covered with snow and ice, presented an impassable barrier, and obliged them to take up their winter quarters amidst the inconveniences necessarily attending the residence of such a number of persons among strangers. After two months, the thaw having opened a passage for them, they proceeded to the Grisons, where they were welcomed by their brethren of the same faith. Being offered a permanent residence, with admission to the privileges of citizenship, nearly the half of their number took up their abode in that country; the remainder, amounting to a hundred and fourteen persons, went forward to Zurich, the inhabitants of which came out to meet them at their approach; and, by the kind and fraternal reception which they gave them, consoled and revived the hearts of the sad and weary exiles.

"In the mean time, the city of Locarno rejoiced at the expulsion of the Reformed, as if it had been the removal of a plague; but this exultation was of short continuance. The most industrious part of the community being expelled, the trade of the place began to languish. As if visibly to punish the cruelty with which they had treated their brethren, their lands were laid waste, during the succeeding year, by a tempest, while the pestilence raged with still more destructive violence among the inhabitants. To these calamities were added intestine animosities and dissensions. The two powerful families of the Buchiachi and Rinaldi, who had been leagued against the protestants, now became competitors for the superiority of the neighboring village of Brisago, vacant by the expulsion of the Orelli; and, in support of their claims, they raised bands of armed men, attacked each other, and committed depredations on the peaceable inhabitants; in consequence of which, the Swiss government was obliged to maintain a garrison at great expense in Locarno." Pp. 282, 284.

The fate of the Locarnese was mild, when compared with that of the Waldenses of Calabria, the descendants of those whose migration has been already described. Hunted in the woods to which they fled for shelter, they in vain implored permission to retire for ever to a distant land. The outlaws and criminals of the country were pardoned, that they might aid in discovering their places of retreat. The most savage modes of torture were employed, without distinction of sex, to wring from them an acknowledgment of imaginary crimes. But the inhuman butchery to which a part of them were subjected,

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may be best told in the language of a Roman Catholic witness of the scene.

"I have now to inform you of the dreadful justice which began to be executed on these Lutherans early this morning, being the 11th of June. And, to tell you the truth, I can compare it to nothing but the slaughter of so many sheep. They were all shut up in one house, as in a sheepfold. The executioner went, and bringing out one of them, covered his face with a napkin, or *benda*, as we call it, led him out to a field near the house, and causing him to kneel down, cut his throat with a knife. Then, taking off the bloody napkin, he went and brought out another, whom he put to death after the same manner. In this way the whole number, amounting to eighty-eight men, were butchered. I leave you to figure to yourself the lamentable spectacle, for I can scarcely refrain from tears while I write; nor was there any person who, after witnessing the execution of one, could stand to look on a second. The meekness and patience with which they went to martyrdom and death are incredible. Some of them, at their death, professed themselves of the same faith with us, but the greater part died in their cursed obstinacy. All the old men met their death with cheerfulness, but the young exhibited symptoms of fear. I still shudder while I think of the executioner with the bloody knife in his teeth, the dripping napkin in his hand, and his arms besmeared with gore, going to the house and taking out one victim after another, just as the butcher does the sheep which he means to kill. According to orders, wagons are already come to carry away the dead bodies, which are appointed to be quartered and hung up on the public roads, from one end of Calabria to the other." Pp. 305, 306.

By such means as these, employed for many years, with a zeal and perseverance worthy of a better cause, the reformation was made to disappear in Italy, and popery established its iron reign. 'The deadly wound was healed, and all the world wondered after the beast.'—*McCrie's Reformation in Italy.*

JOHN CALVIN.

His tender and affectionate disposition.

CALVIN TO BULLINGER.

——————————"I hear that Luther has at length burst forth, with atrocious invectives, not only against you, but against us all. Now I scarcely dare beg of you and your colleagues, to be silent, because it is not just that the innocent should be thus abused, and not be allowed to defend themselves; and besides, it is difficult to determine, whether it is expedient. I wish you to recall these things to your mind: How great a man Luther is, and with how great gifts he excels; also with what fortitude and constancy of mind, with what efficacy of learning, he hath hitherto labored and watched to destroy the kingdom of Antichrist, and to propagate, at the same time,

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the doctrine of salvation. *I often say, if he should call me a devil, I hold him in such honor, that I would acknowledge him an eminent servant of God.** But as he is endowed with great virtues, so he labors under great failings. I wish he had studied more effectually to restrain his impetuosity of temper, which breaks forth in every direction; that he had always turned this vehemence, which is so natural to him, against the enemies of the truth, and not equally brandished it against the servants of God; and that he had given more diligent labor to search out his own faults. He has been surrounded by too many flatterers, seeing he is also too much inclined by nature to indulge himself. It is our duty to reprehend what is evil in him, in such a manner as to yield very much to his excellent qualities. Consider, I beseech you, with your colleagues, in the first place, that you have to deal with a chief servant of Christ, to whom we are all much indebted. And then, that by contending, you will effect nothing, but a pleasure to the impious, who will triumph, not so much over us as over the gospel. For reviling one another, they will give us more than full credit. But when we preach Christ with one consent and one mouth, they pervert this union, to diminish our faith, by which they disclose, more than they would, the importance of our united labors. I wish you to examine and reflect upon these things, rather than dwell on what Luther has merited by his intemperate language. Lest that befall us, therefore, which Paul denounces, that by biting and devouring one another we should be consumed, however he may have provoked us, we must rather abstain from the contest, than increase the wound, to the common injury of the church."

Calvin to Farel.

I am so overwhelmed by the death of Coraud, that I cannot put any limits to my sorrow. My daily occupations have no power to retain my mind from recurring to the event, and revolving constantly the impressive thought. The distracting impulses of the day are followed by the more torturing anguish of the night. I am not only troubled with dreams, to which I am inured by habit, but I am greatly enfeebled by those restless watchings, which are extremely injurious to my health. But what wounds my mind so deeply, is the heinousness of the circumstances, if the suspicions are true, and I am forced, in opposition to my wishes, to give them some credit. To what length will posterity go, when such monstrous things are perpetrated in the commencement of our labors. I fear, and not without reason, that this wickedness will shortly be punished by some dreadful calamity of the church. It is, in fact, no small token of divine displeasure, which we now experience, that amidst the scarcity of good men, the church should be deprived of Coraud, whose talents and piety placed him among the first of that character. Shall we not, then, my brother, mourn this distressing calamity, and be in bitterness under the chastisement of our Father? But however oppressed with

* Luther, in his asperity against the Zuinglians, Bullinger and others, had used harsh language and Calvin, who was anxious to prevent the controversy, states his own feelings, supposing Luther should call him a *devil*, &c., to allay the resentment of Bullinger and the other pastors of Zurich.

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grief, we still have the light of consolation, springing up from those testimonies of affection and respect, by which his acquaintance amply prove their exalted opinion of his ability and integrity. And the Lord will not permit the iniquity of our enemies to remain concealed even from the eyes of men. They have not gained a single hair by his death. He still bears testimony against their wickedness, at the tribunal of God; and his accusing voice will more clearly sound destruction in their ears, than if the Almighty himself should shake the earth.

The Lord has spared us, to survive Coraud. Let us be diligent to follow his example; and watchful to tread in the path of increasing light, till we shall have finished our course. Let no difficulties dismay us, or any weight of earthly suffering impede our progress towards that rest into which, we trust, he is received. Without the hope of this glory to cheer us in our way, we shall be overcome with difficulties, and driven to despair. But as the truth of the Lord remains firm and unshaken, so let us abide in the hope of our calling, until the hidden kingdom of God be made manifest.

Calvin to Farel.

I have written you since I arrived, but I requested my friend Claudius to forward to you whatever he may receive from me. While waiting for a letter from you, I have been informed of a severe calamity; that Claudius, whom I so greatly loved, is removed by the plague; that Lewis, the brother of Charles, died three days afterwards; that my family was unhappily scattered; that my brother had retired with Cardus to a neighboring village; that my wife had taken refuge at her brother's house; and that the youngest of the students of Claudius was confined to his bed. The bitterness of my grief is augmented with anxiety and solicitude for those who survive. Night and day, I imagine my wife before me, deprived of her reason, and calling for her husband. The afflictions of the amiable and affectionate Charles sorely distress me. In four days he was deprived of an only brother, and of a preceptor whom he treated as a father. When I think of Marlherbe, my mind calls to view the excellent young men who attended him. Under the weight of all these sorrows, it is incredible how much I mourn the death of my dear Claudius. Nor will you be surprised at my depression, as you know how much, for these two years, I have needed a sure and faithful friend, to support me under a multitude of weighty troubles. He conducted himself in so faithful and so obliging a manner, that I treated him with all the familiarity of a brother. When, in suspense of mind, I lately deputed him, he solemnly pledged himself, that he would go wherever I should direct, and that he would never forsake me. When I considered how much occasion I have for a good counsellor, always at hand, and how rarely, in this age, we meet with an example of so much benevolence and fidelity, I cannot but consider his removal as a chastisement of the Lord, to call my sins to remembrance.

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REVIEWS AND CRITICISM.

REVIEW.

A Sketch of Chinese History, Ancient and Modern, comprising a Retrospect of the Foreign Intercourse and Trade with China. By Rev. Charles Gutzlaff. 2v., New-York, 1834.

The author of these volumes is, without doubt, one of the most industrious of men. From the accounts of his missionary labors, which we are receiving every month, we would suppose that they would be amply sufficient to occupy his whole time. Within a few years, he has made a number of voyages along the coast of China, (a brief account of which will be found in our last volume.) He has circulated an almost incredible number of Bibles and other religious books. In addition to this, he has written and superintended the publication of a variety of religious tracts in the Chinese language. But notwithstanding these frequent voyages, and important labors when at home, he has found time to prepare the interesting and important work on the history of China, to which we wish to direct the attention of our readers.

Since the death of the lamented Dr. Morrison, Mr. G. stands, we believe, alone in thorough, extensive acquaintance with Chinese language and literature. No one, therefore, can be better qualified for giving a history of this country. The work before us shows that the author has studied his subject; he has collected materials from the right quarter; and he has, consequently, furnished more and better information respecting China than is to be found in any other work with which we are acquainted. Still we look upon this only as a "kind of first fruit" of Mr. Gutzlaff's labors; and as he is one who takes enlarged views of the field he is cultivating, we doubt not but that he will continue his researches in that hitherto almost unexplored region, and will, if spared, give a yet fuller account of the laws, history and present condition of the "celestial empire."

China is every day becoming an object of increased interest, both in commercial and religious points of view. This interest cannot but increase as commerce developes the internal resources of that vast empire, and as the missionary makes us more acquainted with the moral degradation of its many millions. And we cannot but indulge the hope, from the course of recent events, that commerce, instead of being an obstacle in the way of the gospel, will become auxiliary to its advancement; and that the merchant and missionary will join hand in hand, to effect the political and moral regeneration of by far the largest empire on the globe.

This work contains an account of the geography, laws, literature and religion of China, together with an outline of its civil and reli-

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gious history from the earliest period down to the present time. As it regards the physical geography of the country, Mr. G. enters into details which our limits will not allow us to present to our readers.

China Proper is divided into eighteen provinces, and contains, in all, one million two hundred and ninety-eight thousand square miles; or, according to Malte Brun, one million two hundred and ninety-seven thousand nine hundred and ninety-nine. The whole Chinese empire, says Malte Brun, has a length of about three thousand four hundred and sixty square miles, and a breadth of more than two thousand, containing a surface that may be computed at seven million square miles, or one tenth of the globe. With regard to the population of this immense empire, very considerable difference of opinion exists. Lord Macartney was told, officially, in 1795, that it was three hundred and thirty-three millions. Malte Brun states that "cool and impartial men rate the population of China Proper, at one hundred and fifty millions." Mr. Gutzlaff gives three hundred and sixty-seven millions, as the actual number of inhabitants in China; and in confirmation of this opinion, states, among other reasons, that he was at the trouble of examining some parts of the last imperial census, and by numbering the houses in small districts, found that the population was rather underrated.

At the head of the Chinese government, stands the emperor; "heaven's son," "the holy Lord," "the Lord of a myriad of years," as he is variously styled, so greatly elevated above all common mortals, as to demand the adoration of his subjects. "Dressed in a robe of yellow, the color worn, say the Chinese, by the sun, he is surrounded by all the pageantry of the highest dignitary of the world, whilst the extensive empire lies prostrate at his feet." Still he is nominally the Father of his people; he does not punish, but correct; and he is actuated by the most tender compassion, even when he sucks the blood of his subjects and tramples upon the laws. He is a political pope, equally arrogant in his pretensions, and considered almost equally infallible with him of Rome. It is of course a government of perfect despotism. The reason why so many millions are retained in such complete subjection by a government as weak and paltry as it is despotic, is that China is in a lethargic state—there is no mental vigor, nor desire, at present, for a better state of things. The punishments are of the severest kind and for the slightest offences; but they generally fall upon the poor; the rich having the means of purchasing impunity. "It is even allowable to undergo punishment by proxy; and it is not an uncommon thing to see one man die in another's stead."

The Chinese are in general an industrious people. They are polite, affable and kind. In the relations of common life, they respect their superiors and honor their parents; of their children, they are very fond; but, as might be expected, from the mode in which the marriage contract is formed, they treat their wives with contempt. The parents consult about the proposed connection; the husband pays a certain sum for his wife, and then considers her as his proper-

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ty. They are, however, gross in their enjoyments, utterly destitute of truth, and will fawn and crouch before those in power. Infanticide is very common; female children, however, alone are murdered, and the father alone is the murderer: nor is there any law to prevent it; the father being the sovereign lord of his children. Still there is much in the Chinese character capable of improvement: they are not inferior to any other Asiatic nation, and if brought under the influence of the gospel, they would doubtless rank high in the scale of nations.

Nothing has so much puzzled the learned world, as the Chinese language. The characters, which amount to about fourteen hundred, are composed of two hundred and sixteen radicals, which express the most simple ideas. To teach this language is the sole object of the many myriads of schools in China; a pupil studies nothing else, and when he can read fluently and write elegantly, he is an accomplished scholar. Mr. G. informs us that on some subjects, their literature is peculiarly rich; but it is melancholy proof of the perfect lethargy of mind, that among so many millions, there has not been a single original writer for many centuries. There is one circumstance that affords peculiar encouragement to christian efforts: and it is this, that all these many millions have but one written language, and nearly all of them can read.

Mr. G. tells us that the Chinese are remarkable for their indifference to all religions. Yet they are divided into various sects—the Confucian, the Taou, the Budhist. Confucius, though he has many ignorant admirers in the western world, was an atheist. He does not indeed deny, but he no where affirms the existence of one supreme God. In his works there is not a single hint about the creation of the world, or a future state. He enjoined the worship of heaven, the earth, hills, rivers, winds, fire; in fact, all nature except nature's God. This system forms the orthodox creed of the state and of the literati. Divine honors are paid to its founder, by his followers. The sect of Taou, contemporaneous in its origin with the former, hold the most mysterious tenets. They are gross idolaters, and have a vast number of idols. In this creed are found some vestiges of truth—the Trinity, the Logon, Immortality. Budhism, though a foreign creed, having been introduced from India, is now the popular belief. Its followers are not very particular respecting their objects of worship: all religions are considered as being much the same in point of value; only that their own is the best. The consummation of Budhish bliss is annihilation. Their priests, although they are much despised by the higher classes, manage to maintain themselves very well, by saying masses, reading prayers and begging, after the example of the Jesuits. Such is the religion of China. How deeply affecting the consideration of so many millions sunk in such awful degradation, literally living without God, and dying without hope.

The history of China, like that of all the other nations of the east, begins with fable. Of late years, attempts have been made, by the enemies of christianity, to show that there are records in existence

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of a more ancient date than the flood, or even than the commonly received epoch of the creation. Even the celebrated scholar, La Place, has countenanced and aided these attempts. They all rest, however, on the Hindoo and Chinese astronomical calculations, which have proved, beyond all reasonable doubt, to be extravagant and absurd. Supposing, as some maintain, that there were Chinese records in existence previous to the time of Moses, these must have perished long before any European Scholar would have had access to them; and it is a well attested fact, that but two centuries before the christian era, a barbarous monarch caused all the writings in the empire to be destroyed. Gutzlaff and the most distinguished of modern geographers, M. Brun, unite in the belief that the authentic history of China, is to be dated from the time of Confucius, B. C. 500, more than one hundred and fifty years after the foundation of Rome, and some years after the Jewish captivity. We pass over the whole of the fabulous period, with the exception of the following quotation:

"There is an extraordinary catastrophe mentioned in the reign of Taou, which is one of the greatest events in the history of mankind—the deluge. It is said the waters of the deluge rose higher and higher, till their wide expanse encircled the mountains and covered their summits. Mangtse, in speaking of the same event, remarks, that at the time of Taou, the deluge had not yet entirely subsided: the jungle and brush-wood grew most luxuriantly, and the wild beasts were very numerous, so that the fine grain could not be cultivated." p. 82, vol. 1. We adduce this as one of the many confirmations of the Mosaic account of the deluge, which are to be found among the traditions of almost all nations. In the history of the Hindoos, and indeed of all the Asiatic tribes, we have not only allusions to this great event, but an account of it mixed up as in this case, with a good deal of the fabulous.

Of the authentic civil history of China, we can at present give but a very brief analysis. Indeed, the accounts of Mr. Gutzlaff do not constitute so much a compact and continued narrative, as a brief description of the different individuals who occupied the throne. It is, we had almost said, a history of monstrous men, rather than of a nation: of individuals who were the slaves of every lust that can pollute and degrade human nature, and of others, who, considering the circumstances in which they were placed, deserve considerable praise.

What now forms one empire, was originally divided into two. Between these, incessant wars were waged, with various success, while both were at the same time subject to frequent invasions by their barbarian neighbors, the Huns and Tartars. In order to put a stop to these inroads, Chewangte, B. C. two hundred and forty years, built the great wall. This is perhaps the most stupendous work ever produced by human labor. It commences at the extreme western boundary of the empire, and terminates in the mountains of Leontung, in the sea, a distance of fifteen hundred miles. It runs over hills and

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rivers, through valleys and plains, is lined with towers and battlements, and is so broad that six horsemen may ride abreast upon it. Every third man in the empire was obliged to work upon it. It was finished in the very short period, (considering the immensity of the work,) of five years. None of these invasions were permanently successful, until the one undertaken by the Moguls, under their celebrated leader, Genghis. The Chinese made the most vigorous efforts to resist these encroachments, but in A. D. 1279, the Mogul sat upon the throne of China. In the work before us, we are furnished with a somewhat detailed and very interesting account of the early history of this renowned conqueror—his personal character and military achievements. The plateau of Central Asia has in all ages poured forth hosts of barbarians, who have reduced the inhabitants of the countries they have vanquished to the level of their own rudeness. Their countless numbers, notwithstanding the barrenness of their native plains, their extremely degraded character, viewed in connexion with their relation to those mighty changes that have taken place in the civilized parts of the earth, have always appeared to us as among the most astonishing facts in the history of nations: neither the emigration of myriads to distant countries, nor their own intestine wars, though carried on with all the destructive fury and waste of human life that usually characterize the contests of barbarians, could thin their almost innumerable swarms. Were it not for the unquestionable evidence of history, who could believe that the barren steppes of Asia have furnished the conquerors of the world—have sent forth the destroyers of that once mighty empire, whose limits embraced the whole civilized world, and which proudly called its metropolis the "eternal city?" Their policy in regard to the conquered Chinese, seems to have been quite different from that which they pursued in their western conquests. In the east, as soon as they had obtained the supreme command, they aimed at securing the good will of the conquered. Very few christian princes, indeed, could bear a comparison with Kublai, first Mogul emperor of China, either in point of personal excellence, or successful management of the business of his empire; and had the same enlightened and liberal policy been followed up by his successors, China would now have ranked high in the scale of nations. He died A. D. 1294, and with him the Mogul dynasty may be said to have ended.

Before leaving this part of the history, it may be proper to give some account of the celebrated Confucius. He was born B. C. 552. At a very early period, he is said to have turned his attention to the study of ancient records; and being desirous of turning his knowledge to some good account, "he made good government the principal object of his solicitude." He visited various princes, and endeavored to prevail on them to establish a wise administration in their respective provinces. At the age of fifty-five, he was made prime minister of his native country, and was the means of making a very happy change in its political condition. "His fame attracted about three thousand scholars, only ten of whom were favored with his intimacy."

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He was a man of a very commanding aspect, very decorous in his manners, kind to his inferiors and temperate in his habits. His religious principles we have already stated. He died in his seventy-third year.

From this history, it appears, that at a very early period, there existed commercial relations between China and the most distant nations. A considerable trade in silk was carried on between them and the Romans, even before the dissolution of the republic. Virgil expressly mentions the "soft wool" that was combed from the trees of the "Seres," or Chinese. Pliny condemns "the thirst of gain which explored the utmost boundaries of the earth to procure a slight texture." The continual wars between Rome and Persia, however, put a stop to this trade. It was subsequently revived, and was pursued for some time, but it was at length finally stopped by means of two Nestorian monks, who, after residing for a long time in China, and having become acquainted with the mode of manufacturing silk, repaired to Constantinople, and were patronized by the emperor Justinian. (v. 2, p. 103.) In modern times, the Portuguese were the first to hold commercial intercourse with China. After the discovery of the passage round the Cape of Good Hope, in 1407, having possessed themselves of the rich emporium of Malacca, to which many Chinese Junks traded, they were tempted to go in search of the rich Kathay, the land of wonders which Columbus had attempted to reach by another route. Their first expedition being successful, another was soon fitted out. In 1537, with the permission of the emperor, they laid the foundation of Macao, of which they have retained possession ever since. Had it not been for their own selfish and short-sighted policy in refusing to accept the magnificent offer of the Chinese government, Macao might now have been, perhaps, the greatest city of the eastern world. In 1604, the Dutch sent three ships to China, but owing to the opposition of the Portuguese and the intrigues of the Jesuits, they met with but limited success. The English first directed their attention to China in 1596. Their first expedition, likewise, proved to be an unfortunate one. The only port open to any of the European nations is Canton.

(To be continued.)

MISCELLANEOUS.

MISSIONARY QUALIFICATIONS.

In the remarks of the Rev. Mr. Winslow who has labored long, and who hopes to spend his life in laboring among the heathen, addressed to the missionaries who lately sailed for Hindostan, we find the following excellent admonitions and instructions. We know not that any individual of our readers may be contemplating the dedication

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of himself to the missionary work, but we conceive that the observations of Mr. Winslow will be useful to every christian, to stimulate their zeal, to engage their prayers and sympathies in behalf of those who are preaching the gospel of Jesus Christ to the gentiles.

The first thing for a missionary, is to "*bury the world*," i. e. to make an entire renunciation of worldly pleasures and emoluments, and an unreserved dedication of time, talents and affections, to the blessed Redeemer and his cause. Engaging in this work for life, the missionary must not be impelled by transient *feeling*, but by holy and immutable *principle*—the principle of love to God and men, in undertaking it.

On reaching the field of their labors, especially in eastern lands, the missionaries will find much to surprise them, in the appearance, climate, productions and customs of the country, much to try them; in the ignorance and indifference of the people in general, and much in the weakness and frowardness and instability of professed converts to christianity among them. Anticipations of the state of society among them, and even the first impressions on going among them, will not be correct: the actual state of things will be found different from what any one not well acquainted with it by personal observation, can conceive.

Habits of patience and forbearance will be indispensable: the missionary must be gentle among the heathen, even as a nurse cherisheth her children: their strongly entrenched superstitions, their prejudice against innovations, their fickleness, must be assailed with patient, and pious, and prudent zeal: they cannot be overcome in a moment.

The most perfect humility and self denial must characterize the missionary. He must enter heartily into the most humble and limited and obscure fields of labor, embracing every opportunity of preaching the gospel, though but two or three gather to hear it. Example and action in accordance with the gospel, will have more influence on the Hindoo, than labored arguments: perseverence, exemplary zeal and devotion will reach their heart, when even powerful discourse fails.

The missionaries must cultivate and express sympathy with each other, encouraging, stirring up one another's minds, bearing one another's burdens. They must profit by the experience of others that have preceded them.

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The language must be mastered, schools established, the holy scriptures translated and circulated, tracts must be written and scattered abroad.

And who is sufficient for these things? Only the men who are called of God, who, in the spirit of Christ, go forth full of the Holy Ghost and of faith. Let the prayer of the churches, while they entreat God to be gracious to those already in the field, be That the Lord of the harvest would send forth more laborers into his harvest.

WASTE PLACES OF THE ASSOCIATE REFORMED CHURCH.

We have, for a long time, thought of appealing to the Associate Reformed Churches in behalf of those numerous places where our people are gathered together in small societies, anxious to enjoy, but not able to procure the dispensation of gospel ordinances. As we are encouraged to hope that a brother, more competent, will, ere long, discharge this duty, we shall not now enter into the subject at large. We will, however, just throw out, for the prayerful consideration of *every member* of the church, a single question, and we hope every one, old and young, male and female, rich and poor, will put it, and press himself or herself to a definite answer. The question is this, "*What is my duty in relation to those my brethren in Christ, who are destitute of gospel ordinances, and who earnestly desire them?*" Do not mistake the question: it is not, as you may be liable, by the most common interpretation, to understand it, "What ought I to *give* for them?" No, it is more comprehensive: "What ought I to say and to give and to do for them?" We commend this enquiry to parents, who have sons who might be, and desire to be educated for the work of the ministry. We commend it to pious young men in our congregations, who might be more useful, perhaps in this sphere than in any other. We commend it to all the members of the church. And finally, to all the ministers and sessions of our synod.

The destitution and the desire of many of these places, cannot be exhibited better that it is done in the extacts which are given below, from letters we have received from the Elder W. D. Stewart, of the vacancy of Erin, Tioga Co. N. Y. We trust, that brother will pardon us for inserting his letters in the Magazine, than which nothing could be more unexpected to him.

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ERIN, *May* 20, 1835.

"MY DEAR AND REV. SIR: I have again to trouble you with a few lines, to see if we are to have any more supplies from the presbytery, or from any one who can feel for our destitute situation. We are like sheep, having no shepherd, and would be glad if your presbytery could send us some supplies. We have had a small addition to our church, of four members, from Delaware county, and there is another has bought a farm and is going to move here next fall.—And there are a number of our brethren from Delaware county coming to see the country, who, if they like it, intend to purchase. So we must endeavor to exercise faith and patience; and pray that the Lord would add unto the church, daily, of such as shall be saved. Remember us when you address the throne of grace."

ERIN, *June* 23, 1835.

"DEAR SIR: Our people are very desirous to have some of your reverend body to come and preach to us, and I am asked almost every sabbath, are we to have no more preaching? My answer is, I have written to Mr. McLaren, and I expect he will do all he can for us. Now, my dear friend, think on us in our destitute situation, for I appeal to you, and through you, to the presbytery. The most of our church members have passed the meridian of life; and many, whose sun is fast declining, have no one to cheer them with good tidings in their pilgrimage through this wilderness. And if we cannot remunerate the ambassadors of Christ as we would wish to do, yet I hope they will not forget us, for I feel confident, they will not lose their reward."

Similar requests we have received from other quarters: we are happy to find by them, that the scattered sheep do not forget the footsteps of the flock; but we are distressed when we have to say, in reply to the earnest and repeated request for preaching, We have no shepherd to send to you. In a letter from some pious people in Cattaraugus Co., which was sent to our brother in Caledonia, we noticed the following sentiment of simple-hearted piety: "Surely, sir, we cannot live without the preached gospel." The desire of these brethren scattered abroad, who once worshipped with us in our several churches, is like the desire of the Psalmist: "My soul thirsteth for thee, my flesh longeth for thee, as a dry and thirsty land, where no water is; to see thy power and the glory, so as I have seen thee in the sanctuary." Ps. 63. 2, 3.

We beg, therefore, that all the churches will consider the case of those brethren who, in the providence of God, are removed to the new settlements, where they are deprived of the ordinances of public worship. Let each one inquire, what is my duty in relation to

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them? Surely their privations are enough, without a famine of the bread of life. What can be done? Is there zeal and liberality and prayer enough for the support of the education cause and of the missionary efforts of our synod? We shall but express the sentiment of every well-wisher of the church, when we say, no: there is a great and culpable degree of negligence. You know the words of our Lord Jesus, "it is better to give than to receive"—"Go preach the gospel to every creature"—"There is that giveth and yet increaseth, and there is that keepeth back more than is meet, but it tendeth to poverty."

[Since the above was in type, we have received another letter, written at the request of this vacancy, earnestly asking supply of preaching. But, much to our regret, the Presbytery have not a preacher to send them. After the meetings of Synod, they *must* have some supplies.]

"OR HIS SUCCESSOR."

We lately received a circular letter from New-York, addressed to the "Rev. J. F. McLaren, or *his successor.*" We were not a little surprised at this extraordinary appendage to the usual address, "His successor!" who can this personage be! We had not begun to think of a suceessor yet. What could it mean! But when we found that other ministers were addressed in a like manner, we began to perceive the reason of it. It is this—the frequent, or, if a stronger term will not neutralize itself, the constant changes and removals of ministers, in this western New-York. Before ministers and churches had, by the prevalence of new measures, been lashed into froth and volatility, such an address as this would have been regarded as little short of an insult; and the aged pastor, receiving it, would have shaken his silvery locks with an emotion approaching to indignation, and involuntarily have echoed, as his eye glanced over the offensive superscription, "my successor!"

But as things have now become, by the influence of new divinity, new measures, and new religion; there is no better way of addressing circulars to the churches through their ministers. It is easy enough to tell where ministers have been, but exceedingly difficult to tell where they are. And even Williams' Register, three months after its publication, is little better than Walker's Dictionary, as a di-

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rectory in the case. This address might be *passim* every where.

A conversation, like the following, would give the history of many a minister in this country. And, by the way, it may be taken as a specimen of what often passes for religious conversation.

A. Who is the minister of your village, Sir?

B. The one that preaches in that large white meeting house, is Mr. Peregrine.

A. Ah! that was formerly settled in C.? I used to know him: he was our settled minister in C. for several months—pretty near a year, if I remember.

B. How long is it since Mr. Peregrine left C.?

A. Well, I don't know as I can tell: we have had a good many ministers settled there since, but I cannot say how long it is; I think it cannot be far from seven years. Has Mr. Peregrine a large society here?

B. Pretty large—a good many added since he came here. He is rather a popular preacher, and tho' he is going on his second year, I think, for my part, he preaches as good sermons as he did the first day. I like preachers that wear well. We have had a great many ministers settled here, first and last, but none of them seemed to hold out so well as Mr. Peregrine. Our church tried to get him some years ago, but the church at E., where he was then settled, were so much attached to him, that he could not bear to leave them: and I did not wonder at it, tho' I was sorry, for he had been with them only three months, and there was a revival just beginning at the same time. Mr. P. has had much experience in revivals.

A. So you did not get him.

B. No. And I don't know but we were rightly served, for it is not exactly right to give a call to settled ministers, when there are so many of our order out of places. A Mr. Lightfoot came along and preached one Sunday, and we hired him. Mr. L. would not settle: he said he meant to itinerate all his life, and do what he could towards preaching the gospel to every creature, himself. Next we had Mr. Hunter. People thought he was rather worldly minded, because he complained so much about the want of support. That only made people worse, and so Mr. Hunter left us to look for another place. It was pretty much a draw-game between him and us—he was glad to go, and we were glad to have him go. The church seemed to have a hankering, if I may call it so, after Mr. Peregrine, and I sometimes

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thought that was the reason they were never satisfied with any of the ministers that were settled here, many of whom were good, sound men, but they did not seem to come up to Mr. Peregrine. Now just after we had settled Mr. Hopper for six months, what should happen but Mr. Peregrine's leaving E. If it had happened three weeks sooner, we should have got him.

A. What occasioned his leaving E.?

B. Why, after the revival, things seemed to get into a cold state, and some thought Mr. P. did not preach as he used to, did not make people feel, and no body attended the evening meetings but Mr. P. and few of the church: so they thought he might be more useful in some other place. From E. he had a call to F.: but he heard there were some of these perfectionists in that church, and he would not go, for he had seen enough of how that thing worked at E.

A. Why, he is not an old school man, is he?

B. Not exactly; but not so much the other way as he used to be. This has rather hurt him in some places: his doctrines suited every body, but he seemed a little soured against the new measures ever since he left E. Mr. Peregrine was out of a settlement a good while after he refused the call to F., for the churches got the notion that he was more of an old school man than he really was. He preached at G. and H. and J., off and on, for about six months, but these could hardly be called settlements.

A. And why did not your church give him a call to settle then?

B. Because we could not make things come right for it: when he was at liberty to settle, then we had just settled some one; and when we were vacant then he was settled. So it went on, till he left R.; we had just then parted with Mr. Hopper, who went away rather suddenly, and so we gave him a call and he settled with us.

A. And you think he will remain with you.

B. I hope so. I think he bids fair to be useful among us: I am sure we need it. Some would like him better, if he favored the new measures more. And as these are wealthy and influential and our church is partly congregational, we have to humor them along the best way we can. I expect, however, that Mr. Peregrine will stay, for he is in the prime of life and considerable of an orator; and he does not believe in changing very often.

Now we apprehend, notwithstanding friend B.'s sanguine hopes, that his settled minister, having got so far down the Alphabet of pla-

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ces before he reached the prime of life, will be likely to finish it rapidly, as he passes into the despised period of a minister's life—old age. And it will be safe and expedient, when circulars are to be sent to the churches through him, to address the Rev. Mr. Peregrine, OR HIS SUCCESSOR.

For the Christian Magazine.

INVOCATION.

O Thou, whose mercy guides my way,
  Thy rod *appears* severe,
Yet, unbelief, thou shall not say
  There is no mercy here.

Should Satan marshal every plea,
  To prove I am not thine,
Still, Faith shall humbly look to thee,
  And Hope may yet be mine.

Upheld by thee, my fainting soul
  Revives from every shock,
Expects to reach her promised goal,
  Her Lord, her Life, her Rock.

May I but see thee as thou art,
  And wear thine image bright,
I'll smile at Death's severest dart,
  Deem all affliction light;

Mount upward with an angel's haste
  To reach thine holy throne,
And there adoring stand, though placed
  Below the humblest one.

O Lord, my God, my Righteousness,
  My Sacrifice! with thee
Alone the pow'r to save, and bless;
  I have no other plea.

New-York, April 9, 1835.

COLONIZATION MEETING IN NEW-YORK.

A very great interest appears to have been felt on the subject of negro slavery, during the late anniversaries in New-York. Meetings were held both by the Anti-Slavery and Colonization parties. For three successive evenings, the Colonization Society drew to the brick church, large and respectable audiences. And many good things were said and done, which we think most likely to advance the cause of liberty for the poor African. It appears that the meetings on this subject are the only ones, in this country, in which loud expressions

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of emotion by the audience are admitted. Here, however, we observe that it is not uncommon, nor does it appear to be offensive. Shouts of applause, sufficient completely to overwhelm a modest, unambitious speaker, occassion no embarrassment, and some little hissing and shuffling, seems to be regarded as a matter of course, from the rival institution, and so passes without occasioning the speaker any great inconvenience. Now, although we are gratified at the amount of of good which was done at this meeting, we must in justice say, that some of the speakers betrayed a degree of peevishness and puerility in their personal comments upon the relations of an individual—Mr. Thompson. One speaker, in particular, personating Mr. Thompson on his reporting to his employers in Scotland, seems to have beeu repaid, for his buffoonery, by deafening shouts of laughter. If it was the laugh of ridicule, it does not appear whether the speaker or the agent was entitled to the largest share.

If Mr. Thompson has any thing to say for his cause, let him say it. If what he says is illogical or untrue, let that be made to appear; and a judicious community will reject the unsupported scheme he advocates.

A. R. PRESBYTERY OF SARATOGA.

The Associate Reformed Presbytery of Saratoga held its stated meeting in Springfield, on the 24th of June last, and installed the Rev. Henry S. Wilkin in the pastoral charge of the A. R. Church of that place. Rev. David Caw, of Broadalbin, preached the sermon. Professor Proudfit, of Union College, presided, proposed the constitutional questions, and gave the charge to the pastor, and Rev. Robert Forre, of Stamford, gave the charge to the people. The exercises were attended by a numerous audience with deep solemnity.

At an adjourned meeting of the same Presbytery, held at Galway, on the 23d of July, the Rev. Thomas C. McLaughry was ordained to the office of the holy ministry. Rev. Henry S. Wilkin, of Springfield, preached the sermon, and Professor Proudfit presided and gave the charge to the minister. The exercises were closed with prayer, singing, and the apostolic benediction by Rev. David Caw.

On the same day, Mr. William McLaren, after the usual trials and examination, was licensed by the same Presbytery to preach the everlasting gospel.

FIRST PRESBYTERY OF OHIO

Met at Xenia on the 21st April, and continued its sessions during four days. Messrs. Morrow and Porter were ordained to the work of the holy ministry. Messrs. J. Wilson, J. Caskey, T. Turner, W. Turner, S. McCracken, and J. Sawyer, from the Western A. R. Theol. Seminary at Pittsburgh, after exhibiting to the satisfaction of the Presbytery, the usual pieces of trial, were licensed to preach

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the gospel as probationers for the holy ministry. Messrs. Wilson, T. Turner, and Sawyer, received certificates with a view of repairing to the South. Messrs. J. Steele and W. Blair were taken under the care of the Presbytery, as students of Divinity.

PRESBYTERY OF INDIANA.

By letter from a member of this presbytery, we are informed, that at a special meeting recently held, Mr. Horn, who had been some time laboring with acceptance among the people of Caledonia, was received as a member of the Presbytery. Mr. Horn, till a late period, was connected with the United Secession Church in Canada.—From the remarks of our correspondent, and from information acquired from other sources, it is confidently expected that he will be a valuable accession to their number. It is but lately that the congregation of Caledonia connected itself with the A. R. Church: and at the late meeting of the Indiana Presbytery, a petition for the moderation of a call was granted to them. The Presbytery received under its care a student of Divinity. Will some brother in each of the other Presbyteries communicate to us from time to time, such brief reports as may be of general interest to the churches?—*C. Intell. & Evan. Guardian.*

The foregoing was intended for our last No. but was crowded out. We have since been informed by letter that the Presbytery of Monongahela met at Westmiddletown (Pa.) on the second Tuesday of April, "at which meeting Messrs. M'Kinstry and Osborne, two very promising young men delivered their trials with much acceptance and were licensed; and Mr. Samuel Taggart was ordained and installed in the pastoral charge of the congregation in that place. We have also been informed that Messrs. Burnet and Haft have been licensed by the Second Presbytery of Ohio. Mr. Johnson Welch has been also ordained by the same Presbytery. Ten of the Students who were in attendance at the Theological Seminary last winter have since been licensed. The whole number was upwards of twenty. In the mean time, two or three young men have already been received by the Presbyteries as Students of Divinity; and as the demand for more laborers in the vineyard increases, in at least an equal ratio with the number licensed, we are not without a hope that our list of students next winter will be as great if not greater than during the last session.

By a letter from Mr. Blaikie dated at Springfield Illinois, May 11th, we learn that he had visitod several of the missionary stations, and was maturing his plan of operations for the remainder of his term. The following incident in his travels may not be uninteresting. "This country is almost a contrast to the forests of Ohio. In a thunder-storm on Thursday morning in crossing twelve miles of a prairie, I would have rejoiced to have found one friendly tree, to share with me the dangers of the electric fluid, which at times was

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discharged so close as to make my poney abandon the track. Never, upon land, was the danger so apparent as during the hour and forty minutes spent in crossing this prairie. Rain (if rain it could be called,) in torrents fell upon me, while peals of thunder, at times more frequent than minute guns, presented me in awful sublimity, with the power of Jehovah; but he who has established "the ordinances of heaven," has also directed where his lightning should be discharged; and under his kind providence I was preserved from its desolating influence."

Rev. Hugh Parks, Pastor of the church at St. Clairsville, has, we are informed, set out on his mission to the West.

SECOND PRESBYTERY OF OHIO.

At a late meeting of this body, Mr. Johnson Welch was ordained and installed pastor of the church at Crooked Creek. Messrs. Burnet and Haft were licensed to preach the gospel.

NOTICE.

Persons holding any money on account of sales of the "Sacred Harmony," are requested to have it paid to Rev. J. Lillie, or his elder, at the meeting of Synod, to be held at Broadalbin, on the first Friday in September next, or, if more convenient, to forward it to me, at No. 69, Barclay-street, New-York.

P. AMERMAN, Jr.,
Agent of A. R. Synod,
for disposing of Sac. Har.

NOTICE FURTHER,

That the meeting of Synod will afford means of sending pay for the Magazine. Those in arrears will please embrace the opportunity.

We shall also expect those brethren who hold the pens of ready writers, to make an assignment to us of a large stock of entertaining and edifying matter, for the benefit of our readers.

STATISTICAL TABLES.

We trust ministers and sessions have been long enough mortified at the appearance of our statistical tables, and that they will go to Synod this year, with full and perfect reports. The heads of the table are these: 1. Number of families under pastoral inspection. 2. Number of communicants. 3. Increase, by examination, by certificate. 4. Decrease, by death, by removal. 5. Contributions to missionary fund, seminary fund, education fund. Let the churches be fairly represented, that we may see whether we are increasing or decreasing. The favorable condition of the church, at present, would make correct statistics gratifying to examine.

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CHRISTIAN MAGAZINE.

Vol IV. SEPTEMBER, 1835. No. 9.

REVIEWS AND CRITICISM.

REVIEW.

Stuart on the Romans. Andover, Flagg and Gould. 1832.

(Continued from page 84.)

Having considered all the passages to which this commentator has referred, in support of his views of the word rendered "to justify," with a particularity which only the importance of the subject would warrant, "the way is now open for an easy and intelligible explanation of the nouns which stand intimately and etymologically connected with the verb δικαιοω." But not in the sense of the commentator. These he tells us are three, viz: δικαιοσυνη, δικαιωμα, and δικαίωσις, all employed occasionally in the very same sense, viz. that of justification; i. e. acquittal, pardon, freeing from condemnation, accepting and treating as righteous."

These words he represents as synonymous, because they severally answer in the Septuagint to the Hebrew word *mishpat.* The cases cited for δικαιοσυνη are Prov. 16: 11, "a just weight and balance are the Lord's." Who sees any thing like justification or pardon here,

> "Must have opticks sharp, I ween,
> To see what is not to be seen."

—Prov. 17.23, "A wicked man taketh a gift out of the bosom, to pervert the ways of judgment." Neither is there any indication here that "ways of judgment" means ways of "pardon." The reference is either to the rectitude of the judge or to his judicial decision—probably the former; but in neither case is there any reference to "pardoning mercy."—Isaiah 61.8, "I the Lord love judgment: I hate robbery for burnt offering." The contrast with robbery proves that the word is taken in its usual sense of righteousness.—Ezek. 18.17,19,21: hath executed *my judgments:* hath done that which *is lawful:* do that which is *lawful.* That in all these cases the words both in Hebrew and Greek have the signification of righteousness or fulfilling the law, is manifest from the consideration that the person described is any Jew, indiscriminately, and not merely the judges of the land.

"That δικαίωμα is employed for *mishpat,* is proved from Ex. 21

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1,3,31; 24.3, et sæpissime." In all these cases the word corresponds with our "statute laws," and is rendered judgment, judgments and manners. In Lev. 24.22, *mishpat* is rendered by δικαίωσίς, "our manner of law." It is proved then that in one instance the words *dikaioma* and *dikaiosis* are used as synonymous by the Septuagint, but in not one instance is it shown that in either of them it is used as synonymous with *dikaiosune*. The Hebrew terms which they are employed to render is generic in its signification, and the translators have given to it the specific sense which the different connexions in which it was found required. The argument of this reference to the Hebrew word and the Greek translation of the Seventy, is equal to this: the word animal sometimes means man and sometimes horse, therefore man and horse are synonymous terms!

In the New Testament, *dikaioma* is once used in the sense of justification; Rom. 5.16, but *dikaiosis* is always used in that sense and in no other. Rom. 4.25; who was delivered for our offences, and raised again for our justification—5.18; sentence came upon all men unto justification of life.

But Prof. S. asserts "the word *dikaiosune* is the usual one employed by Paul to denote gospel justification, i. e. the pardoning of sin and accepting and treating as righteous. So we find this word plainly employed in Rom. 3.21,22, (comp. v. 24) 25,26; 4.11, 13; 5.17,21; 9.30,31; 10.3,4,5,6,10; 2 Cor. 5.21; (abstract for concrete) Phil. 3.6,9; Heb. 11.7."

Here then let the issue be joined. In opposition to this ex cathedra declaration, it is intended to show that in not one of the instances referred to is there any evidence that the word in question bears this meaning.

It is presumptive evidence against this Andover exposition, that if the apostle had intended to express the idea of justification, he would use the word which most distinctly and unequivocally expresses it, and not one which, to say the least, generally means something else. But *dikaiosis* is always used in that sense, *dikaiosune* never. Prof. S. himself (wonderful candor!) does "not deny that *dikaiosune* SOMETIMES means righteousness in the sense of piety or obedience to the divine law." Why then use it to express justification, when there is another word which is never used to express any thing else? Nay, he admits "that its 'usual sense' is that of doing that which is right, obedience to the divine law," and that this is its meaning in the fourth chapter of this Epistle; (p. 181.) Now if this be the sense of the term and the meaning of it in one part of the apostle's argument, what reason can be assigned why the apostle should change the meaning of the term which defines his subject, in the process of his argument to establish it, and without the slightest intimation of such a change? Our author's good rule has here a very plain application, "that the same writer, on the same topic and in the same connection of reasoning and thought, must be construed as using the same phraseology in the same sense." If any regard then is due to his own authority, the exposition of the Andover Professor is incorrect:

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Dikaiosune does not mean "pardon," but "righteousness, obedience to the divine law."

But that the subject may be fully before us, let us examine the passages to which Prof. Stuart refers to prove that righteousness means pardon.

Rom. 3.21,22, (com. 24) 25,26 proves, according to this commentator, that *dikaiosune* means pardon, pardoning mercy; (p. 168.) Its meaning is, "God has openly exhibited Christ to the world, as a propitiatory offering for sin unto all who believe in him, in order that he might fully exhibit his pardoning mercy (his *dikaiosune*) in respect to the forgiveness of sins under the past and present dispensation. But this exposition destroys the apostle's argument. It makes him say that the pardoning mercy of God was manifested to demonstrate that God was just in pardoning the ungodly. But how does the exercise of *pardoning mercy* prove him just? The premises and the conclusion have no discoverable connexion. Besides, Prof. Stuart, as his translation, (p. 14) uses the word "justification" as the rendering of *dikaiosune*, which is never used by any good writer as synonymous with "pardoning mercy." He makes his own work therefore as well as the apostle's "without form and void." The design of the dispensation through Christ, as explained in this context by the apostle himself, was to show how God was just in justifying the ungodly; and to solve the difficulty of exercising both the attributes of mercy and justice in the case of the same persons, the surety of the New Covenant is introduced, and on the account of his obedience to the precept and the penalty of the laws, many are constituted righteous, ch. 5.19, and therefore God is just in declaring them so. But then the act of justification regards this righteousness of Christ as theirs in legal reckoning, because wrought out in their name and stead, and they are justified according to truth.

Prof. Stuart himself is forced to admit (p. 170) "that a regard merely to laws, i. e. a sense of justice merely on the part of God, or He being *dikaios* merely, does not *permit* justification *by overlooking or setting aside the penalty of the law*, but the death of Christ is an expedient of infinite wisdom, by which the full claims of the law may be admitted, and yet the penalty avoided, because a moral compensation or equivalent has been provided by the sufferings of him who died in the sinner's stead. Here then are two distinct ends proposed by the same dispensation, not joined together by any connecting word, but each covering the whole ground, and therefore incompatible with the other. If the end of the dispensation were a manifestation of "pardoning mercy," it could not be something entirely different; it could not be "his immutable regard to justice or rectitude." Each of two designs so clearly distinct could not have been emphatically *the design* of the very same manifestation. Our author was reduced in this plan to the dilemma either of involving his whole exposition in confusion and contradiction, or making the apostle guilty of tautology, and chooses to meet the former horn. So far then from any good reason for departing from the "usual sense" of the word, viz: righ-

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teousness, obedience to the divine law, that the attempt to do so in this instance destroys the apostle's argument, and produces nothing but a tissue of contradiction and absurdity.

Prof. Stuart refers to Rom. 4.11,13, as his next authority for rendering *dikaiosune* pardoning mercy. These verses then, according to this expositor, would read thus: "And he received the sign of circumcision, a seal of the *pardoning mercy* of the faith which he had yet being uncircumcised, that he might be the father of all them that believe, though they be not circumcised, that *pardoning mercy might be imputed unto them* also; (v. 13) for the promise that he should be the heir of the world was not to Abraham or to his seed through the law, but through the *pardoning mercy* of faith." What an improvement of the common translation and the common faith! how full of light and evidence! Who ever heard before, that *pardoning mercy* was *imputed* to men? "Who can forgive sins but God?"

But why show the absurdity of adducing such passages to prove that *dikaiosune* means *pardoning mercy?* the author of this rendering did not believe himself. In explaining this very passage, he renders the word in question, both in his translation (p. 15) and in his commentary, (p. 184,) righteousness; "his faith being counted *for righteousness;*" and he tells us (p. 181) *dikaiosune*, in v. 3,6 and elsewhere, in *this* chapter, is to be understood in the usual sense of *tsedaka*, viz: "*the doing of that which is right;*" "*obedience to the divine law;*" "*perfect obedience.*"

The next witness called to sustain his doctrine is Rom. 5.17: "For if by one man's offence, death reigned by one, much more they which receive abundance of grace and of the gift—*dikaiosunes*—of pardoning mercy, [righteousness,] shall reign in life by one, Jesus Christ." And what reasons have been given why the word in question should here be rendered so differently from the manner of the preceding chapter, and on the same subject? Why, only this: "Certainly, this makes the best antithesis to the state of condemnation designated by ὁ ϐασίλευσε θάνατος in the preceding clause." Now, it is perfectly obvious that the antithesis of θανάτος is ζωη. And as *paraptoma*, the offence, is the cause of the former, i. e. death; its antithesis is *dikaiosune*, the righteousness, as the cause of the latter, i. e. life. The antithesis of offence must be righteousness. This view is confirmed from the next verse, where the same *paraptomatos*, offence, is contrasted with *dikaiomatos*, rendered righteousness by Prof. S. himself; (235;) "the righteousness of one," "*Dikaiomatos*, being here the antithesis of *paraptomatos*, must be explained as meaning obedience, holiness, righteousness; *upakoe* in v. 13."

This is still farther confirmed by the 19th verse, where the *parakoes tou enos* is contrasted with *tes upakoes tou enos*, the disobedience of Adam with the obedience of Christ. "For as by one man's disobedience many were made sinners, so, by the obedience of one, shall many be made righteous." To this important text, then, will be occasion to refer again, in considering another part of the subject, viz: "the ground on which the justifying act of God proceeds."

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The present subject is, the meaning of the word *dikaiosune*; whether "pardoning mercy," or righteousness, obedience to the divine law.

The next testimony adduced is Rom. 5.21: "That as sin hath reigned unto death, even so might grace reign through righteousness, *dia dikaiosunes*, unto eternal life, by Jesus Christ our Lord. Professor Stuart says, (p. 245,) *dikaiosunes* does not here mean righteousness, in the sense of holiness or conformity to the divine law, but in the sense of *justification* merely, as *dikaioma*, *dikaiosunes* and *dikaiosin* in v. 16,18, above. The meaning is, that as sin exercised its sway over men, in occasioning their condemnation, *(thanaton,)* so grace, which superabounds, has exercised its sway in procuring a remission of the sentence of condemnation, and bestowing that *justification* which *is connected with* "*eternal life.*" But this is a case produced to prove that *dikaiosune* means "pardoning mercy." It does not mean pardoning mercy, according to this author himself; for he says it means "justification." He is inconsistent with himself again, when he says "the antithesis of *dikaiosune*, viz. *thanatos*," and in the very next sentence, "*thanatos* is the direct antithesis of *zoe aionios;*" for justification, according to himself, is not identical with eternal life, but "*connected with it.*" Besides, if sin exercised its sway in occasioning their condemnation, what occasioned their justification? what but the *righteousness* of Christ, which is, throughout the whole context, contrasted with the sin which constitutes men sinners, v. 19, condemns, v. 18, and ruins them, v. 17. Which righteousness constitutes them righteous, v. 19, justifies them, 18, and brings them to the enjoyment of eternal life. The 21st verse is the conclusion of the discussion from the 12th verse to the end of the chapter.

Moreover, if, as this writer asserts, (p. 246,) sin occasions their condemnation, their *righteousness* occasions their justification and the eternal life connected with it. But *occasion*, in the case of sin, means *meritorious cause;* therefore, it means the same thing in the case of righteousness; and "the righteousness of God," "the obedience of the one," "Jesus Christ our Lord," is the meritorious cause of justification and eternal life. But more of this anon. Our author says *dikaiosune* is used in the sense of justification, exactly as *dikaioma*, *dikaiosunes* and *dikaiosin*, in v. 16,18, above. But on this 18th verse, (p. 235,) one of these synonymes, *dikaiomatos*, is rendered, by this writer himself, righteousness, "the righteousness of one," as the evident antithesis of "the offence of one;" therefore, *dikaiosune* means the righteousness of one. This is nothing less than a surrender of the point; for this righteousness is, according to himself, the "obedience by which Christ procured justification for us," (p. 232,) and not the justification itself.

Rom. 9.30,31, the next case cited to prove that *dikaiosune* means pardon or pardoning mercy, contains nothing to support his position, according to the showing of our commentator himself. He does not render the word in question by either of these terms, and even speaks of it as "acceptance on the ground of legal obedience, or by works of law;" (p. 413.) The same word, therefore, cannot mean

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pardon or pardoning mercy, "in the same connexion of reasoning and thought." And if we give the word the meaning for which he contends, it will bring us, by the argumentum ad absurdum, to the same result: "Israel, who, confiding in their own merit and good works, betook themselves for justification to their supposed complete obedience to the divine law." (p. 412.) But the word rendered justification, with the writer, means, *pardon, pardoning mercy;* therefore, Israel betook themselves for *pardon*, to their supposed *complete obedience* to the divine law; which neither needs nor admits of pardon! That act of the Judge of all, which proceeds upon the ground of "*complete obedience to the divine law*," can never, with any propriety, be called by the same name, much less be the same thing with the act which proceeds upon the *want* of complete obedience to the divine law; nor can they have the same results: that be far from Him, to treat the righteous as the wicked: shall not the Judge of all the earth do right?

With a theological hardihood, which seems intended to look down all opposition, Prof. S. has adventured to adduce in support of the rendering of *dikaiosune* for which he contends, Rom. 10.34,56; a text, than which nothing can more clearly express the opposite doctrine. According to him, the passage would read thus: "For they being ignorant of God's *pardoning mercy*, and going about to establish *their own pardoning mercy*, have not submitted themselves unto the *pardoning mercy* of God; for Christ is the end of the law for *pardoning mercy* to every one that believeth; for Moses describeth the *pardoning mercy* which is of the law, that the man which doeth these things shall live by them."

That all this is worse than absurd, there needs no argument to prove. Such exposition proves that its author quotes entirely at random, or insults the understanding of his readers and pours contempt upon the spirit of wisdom and understanding, by ascribing to Him such superlative nonsense.

How was it possible for him to overlook the clear and striking antithesis between *their own* and the *righteousness of God* in the 3d verse: "For they being ignorant of *God's righteousness*, and going about to establish *their own righteousness*, have not submitted themselves to the *righeousness of God;*" and if he saw it, *how could* he say that *dikaiosune* meant, in either case, not righteousness, but pardon or pardoning mercy?

But take *dikaiosune* in its usual sense, and in the significatcn required in the case of *their own righteousness*, and all is plain and consistent. God has provided a righteousness, a fulfilment of the law in its precept and in its penalty. This is the obedience of the one, viz. Christ, the end of the law for righteousness, the Lord our righteousness, who finished the transgression, made an end of sin, made reconciliation for iniquity, and brought everlasting righteousness; by whose obedience many are made righteous; upon all whom, by the righteousness of (this) one, "sentence came unto *(dikaiosin zoes)* justification of life." p. 17.

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V. 10. For with the heart man believeth unto *dikaiosunen*. By faith he becomes interested in the righteousness of Christ, by which sentence passes upon him unto justification of life.

According to prof. S., the text would read: "With the heart it is believed unto *pardoning mercy*." If this be all, wherein does his doctrine of justification differ from that of Socinians? They agree in excluding the proper act of the judge in passing sentence according to truth, and in referring to pardoning mercy as the attribute concerned in this act. Wherein do they differ? Not in satisfying the penalty of the law—that is "avoided;" not in providing the righteousness upon which sentence may pass unto justification of life, for in all the texts which speak of it, nothing is meant, according to our author, but pardon, pardoning mercy; not in an undefined connexion of Christ with the subject, for even Dr. Channing will tell us, "that the death of Christ is somehow connected with our salvation."

The remaining authorities to which our commentator refers, to sustain his rendering, are 2 Cor. 5.21, Phil. 3.6,9, Heb. 11.7. As to the first, it is as clear as any testimony can well be, in favor of the common translation of the phrase *dikaiosune Theoi*, for he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God [abstract for concrete] in him. He identified him with us in our legal relations and responsibilities so that he, bearing our obligations, was accounted and treated as a sinner, and we, being in him and identified with him, were, by his obedience, constituted righteous. But on the supposition that *dikaiosune* means pardoning mercy, then its opposite sin, *amartian*, must mean implacable wrath, which would make salvation impossible, even by Christ. And if *amartia*, sin, be taken in its proper signification in our part of the antithesis, then *dikaiosune* in the other, must be taken in its proper signification of righteousness.

Phil. 3.6,9. "Concerning the righteousness which is in the law, blameless." This case shows clearly that neither pardoning mercy nor justification will be a proper rendering for *dikaiosune*, for Paul did not seek *pardoning mercy* by keeping the law, nor could he say that he had obtained a *blameless justification* by his doings, for that would be directly to contradict himself: "By the deeds of the law there shall no flesh be justified in his sight."

In v. 8,9, he contrasts his own righteousness by his own obedience, with the righteousness which he had in Christ, the righteousness of God's providing: "Behold the Lamb of God which taketh away the sin of the world."

What admirable sense it would make to contrast the *pardoning mercy of God* with Paul's *own pardoning mercy, which is of the law!!*

Heb. 11.7. "Noah became heir of the righteousness which is by faith." This is plainly a case in which *to be* means *to be manifested* or *proved*. Noah was pardoned and accepted before the period referred to, for it is testified of him: "Noah was a just man and perfect in his generations, (or manner of life,) and Noah walked with

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God;" Gen. 6.9; and this before the announcement which his faith regarded in the case to which the apostle refers.

Here again the new sense which is put upon the word *dikaiosune* takes from the passage, in which it is found, all consistent meaning, or overthrows the gospel by representing Noah as a just man, before he is justified by faith.

Thus it appears, upon a minute examination of all the texts to which this commentator refers, with so much seeming confidence, to sustain his views, that they afford him not the shadow of a support, but on the contrary, entirely overthrow his positions. In the preceding remarks, it has been shown that there is every reason for giving to *dikaioo*, the usual signification of to justify, in its forensic sense, and to *dikaiosune*, that of righteousnes in its usual meaning, as the ground of an act of the *judge* of all the earth, in our justification.

The present article will be concluded with some remarks on the means or instrument of our justification, and a brief exposition of the text, Rom. 1.17. This instrument, according to the apostle, is faith The righteousness of God is revealed from faith to faith, as it is written, the just by faith shall live: that is, the righteousness of God's providing, in the obedience unto death of his own Son, is revealed by the veracity of God, to the faith of man, and he who by faith lays hold on this righteousness is justified and lives. It is the office of faith to make the righteousness of the Redeemer ours, and therefore available for our justification. This office is performed by receiving the offered gift. "To as many as *received Him*, to them gave he power to become the sons of God, even to as many as *believed on his name*." The believer then has, upon the best authority, the righteousness of God's own furnishing, which magnifies the law and makes it honorable, and therefore is righteously declared just or justified: "By the obedience of one shall many be made righteous; *not having* mine own righteousness which is of the law, but (having) that which through the faith of Christ, the righteousness which is of God by faith." "It is of faith that it might be by grace." Faith is the instrument of our justification, and not love, or any other grace, or evangelical obedience, because from its very nature, *receiving a gift*, it excludes all merit in the subject, and refers the whole glory of his justification and eternal life, to the grace of the Father, the obedience of the Son, and the mighty power of the Holy Spirit, the Spirit of faith.

On this important point Prof. Stuart opposes the fundamental doctrine of justification by *faith alone*. In his second excursus, (as he learnedly calls it) he asks, "Where has Paul taught that a man is justified by faith alone, and that evangelical good works are not an essential condition of his justification before God? I cannot find this doctrine in his epistles or in his sermons, (p. 522;) and again, "good works in the gospel sense of these words, are an essential condition of our acceptance with God." (p. 523.)

This doctrine of the Andover professor is liable to very serious objections.

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1st. He contradicts himself, for he has stated that faith is to be regarded "*as the means* or *instrument* by which we come into such a state or relation, that justification can, consistently with the nature and character of God, be gratuitously bestowed upon us." (p. 161.) If faith is *the means* or *instrument* of justification, it is not suspended upon something else, as evangelical good works. And if evangelical good works are an essential condition of justification, it cannot be conferred by faith as *the means* or *instrument*; for something else, nay any evangelical good work may as well be called the instrument of justification as faith, seeing they are essential conditions of it.

2d. This scheme of justification by works also subverts the gospel; for if evangelical good works are an essential condition of acceptance with God, the sinner, in his condemnation under the curse, must perform evangelical good works before he can obtain the pardon of his sins. Christ says, Without me ye can do nothing: as the branch cannot bear fruit except it abide in the vine, no more can ye except ye abide in me. But according to Mr. Stuart, they must bear fruit, as an indispensable condition of their relation to him, that is, the effect must precede its own cause.

3d. This doctrine throws the whole subject of justification into utter confusion. We are not told *how many* other good works besides faith are an indispensable condition of acceptance with God. Is it any one good work? then who has ever performed this indispensable condition? for there is no man that sinneth not. And between these two extremes who can tell us what and how many evangelical good works will be sufficient to constitute an indispensable condition of our justification? And when, on this supposition, does justification take place? Is it in time, or in eternity? On all these subjects of unutterable importance to the peace and the edification of men, this commentator affords not a ray of light.

4th. This doctrine nullifies the greater part of the Epistles to the Romans and to the Galatians, wherein the grand design of the apostle in contending for faith as the instrument of justification, is to overthrow the doctrine of justification by works, either in whole or in part. "Therefore we conclude that a man is justified by faith without the deeds of the law." Rom. 3.28. But that no man is justified by the law *in the sight of God*, is evident; "for the just shall live *by faith*." Gal. 3.11. But Prof. Stuart makes a distinction between "the deeds of the law" and evangelical good works; and his argument against justification by faith alone, depends on that distinction. But to this distinction it may be objected,

1. There can be no "good works which are not required by the divine law;" every thing else is will-worship, and therefore sin. "In vain do they worship me, teaching for doctrines the commandments of men." Mat. 15.9. "Their fear towards me is taught by the precepts of men." Is. 23.13. The law indeed requires "perfect obedience," in order to justification. How then, can men be justified by imperfect obedience to it?

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2. There is no difference between the Apostle Paul and James as to their phraseology. They both use the same words *Abraam ex ergon edikaiothe*, Rom., 4.2, James 2.21, with this difference; Paul denies and James affirms the proposition which they contain.

The distinction then, which this writer endeavors to set up, is one "without a difference."

The solution of the difficulty presented by the seeming contradiction of the apostles is found in Rom. 4.2, *ou pros ton Theon*, not *before God*, which is consistent with his being justified before men, by his works. He showed his faith by his works, not to God who knew it intuitively, but to men. And by works was faith ετελειωθη, James 2.22, demonstrated, and consequently his justification, which was by faith, evinced. Thus the word is used, 1 Cor. 12.1: for my strength is *manifested* by [your] weakness. 1 John 2.5, But whoso keepeth his word, in him verily is the love of God *shown*, [demonstrated.] The difference between the apostles does not respect the various methods of justification *before God*, for then the contradiction were irreconcileable; but the different tribunals before which justification takes place in various senses of the term, and by different means—justification before God by faith, which appropriates to the subject the rightousness of Christ without respect to any works of the sinner himself; justification before men by works, which prove the reality of faith, and therefore, establish the justification of him who performs them.

That the two apostles do not refer to the justification of Abraham in the same sense of the term, appears from his history. The text to which Paul refers, is found in the fifteenth chapter of Genesis; that to which James refers is in the twenty-second chapter, many years after. Both events cannot respect his justification in the same sense, for this can take place but once. But the justification of Paul might very properly be proved (demonstrated) by that of James, many years after. Paul denies that faith and works have a co-efficiency in justification. James asserts that they co-exist in the justified. Paul is opposing the legalist; James, the antinomian.

Paul speaks of justification with respect to the act of the Judges, declaring the persons in question to be just or righteous. James speaks of it in respect of the evidences or witnesses, which prove them to be such; so the word is used, Mat. 12.27. "By thy words shalt thou be justified." Again, the position taken by Professor Stuart, that the difference between these apostles relates to works of law and evangelical obedience, i. e., to perfect and imperfect obedience, is not tenable; because,

1st. It is absurd to say that men cannot be justified by perfect obedience, because they sin, and yet are justified by *imperfect obedience*, which implies sin.

2d. If justification is gratuitous, ascribing to sinners what is not theirs in any sense; then they can be justified by works, by ascribing to them works which are not theirs; or if their justification is ob-

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tained by conformity to the imperfect obedience referred to; then as this imperfect obedience is the measure of obligation, then justification is of works of merit and not of grace.

3d. To associate good works with faith as the means of interest in gratuitous justification, is to make the difference between works and grace, to be *vox et preterea nihil.* The only difference between the case of Adam and ours, according to this scheme, is, that he must have rendered perfect obedience as the means of interest in the promise; imperfect obedience will answer for us. This is the old error of the *new law*, and nullifies at a stroke both the law and grace; for if the law does not bind perfectly, it binds not at all; and if imperfect obedience meets our obligations, it is equivalent to perfect, is equal to the law and needs no grace.

After having said so much in opposition to statements which do not give the meaning of the important text, Rom. 1.17, on which this and the preceding number are based, it may not be improper to state, in a few words, what that meaning is. "For therein is the righteousness of God revealed from faith to faith, as it is written, the just shall live by faith." The last clause would read in better accordance with the collocation of the original terms, both in Hebrew and Greek, and with the argument of the apostle; "the just by faith shall live." The first consideration is manifest from the terms, *o de dikaios ek pisteos zesetai*, precisely corresponding with the language of Habakkuk 2.4, in the collocation. The only difference is, the apostle omits the possessive "his" without at all altering the sense. The second is clear from the fact that the apostle is speaking of justification, not of sanctification, which latter is expressed by "living by faith." It would be strange reasoning for an apostle to declare, that the doctrine of justification, which he was about to teach and establish, was taught in the Old Testament scriptures, and attempt to prove it by a text which contains different doctrine.

This view is confirmed by the use which this apostle makes of this same passage, to prove his doctrine of justification by faith alone, without works in whole or in part.

"But that no man is *justified* by the law in the sight of God, it is evident; for the *just by faith* shall live." Gal. 3.11. The phrase from faith to faith, means from the veracity or faithfulness of God to the faith of men. The word *pistis*, is used for veracity; Rom. 3.34; for what if some did not believe, shall their unbelief make the faith [veracity] of God without effect? God forbid; yea, let *God be true*, but every man a liar."

That the phrase "the righteousness of God," means the righteousness of God's providing, furnishing, has been shown in the preceding remarks upon Prof. Stuart's commentary in the different parts of the Epistle to the Romans, where it occurs. The same view is established by the following considerations.

1. As in the 16th verse of the 1st chapter of this Epistle, there is a contrast implied between the wisdom and power of man and those of God; so also in the 17th verse, there is implied a contrast between

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the righteousness which man exhibits as the ground of his acceptance with God, and the enjoyment of the reward of eternal life, and that which is exhibited by God himself for these purposes in the gospel.

2. It is the doctrine of the Old Testament, as well as of the New, that men are not justified by their own righteousness, but by faith in the righteousness of God's providing and revealing and offering unto them, "as it is written, the just by faith shall live." Heb. 2.4. But now under the gospel dispensation, there is made by way of eminence *a revelation* of this righteousness of God. That righteousness and the way in which men become interested in it and saved by it, are more clearly and fully revealed in the New Testament as life and immortality are brought to light, or light is thrown upon that subject by the gospel. 2 Tim. 1.10.

3. The parallel expressions in the first and second verses, *the gospel of God concerning his Son Jesus Christ our Lord*, exhibit the Saviour; *the righteousness of God*, which this gospel reveals, verse 17, is *his work*. The same subject is placed in different aspects as the grand and comprehensive theme of the gospel. The passage in chapter 10.3,4, shows clearly the meaning of this language, for the righteousness of man's providing is contrasted with that of God's furnishing: we are also told who has worked it out and how we become interested in it: "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God; for Christ is the end of the law for righteousness to every one that believeth."

4. Another parallel case we have in John 1.29; behold the *Lamb of God*, which taketh away the sin of the world. The Lamb of God's providing, that infinitely transcends in dignity and value and efficacy all lambs of men's providing, and whose blood cleanses from all sin, is only another name for the righteousness of God's providing, in the obedience unto death of his own Son, who was delivered for our offences, and raised again for our justification. Rom. 4.25; who is called, *the Lord our righteousness*. Jer. 23.6. In whom shall each saved one say, have I righteousness and strength. Is. 45.24. In whom shall all the seed of Israel be justified, and shall glory; v. 25. Who finished the transgression, made an end of sin, made reconciliation for iniquity, and brought in everlasting righteousness. Dan. 9.24.

The meaning of the text then, according to the usage of the terms and the analogy of faith, is this: "the righteousness of God's providing is revealed and tendered by the veracity of God to the faith of man, and whosoever believes the testimony and accepts the gift, is by the best of all tenures, the covenant and the donation of Jehovah, possessed of that righteousness—justified and lives.

Let us cling to this doctrine as the sheet anchor of our hopes. If it was worth dying for in the days of popish persecutions, it is worth contending for against the odium thrown upon its defenders by a spurious liberality, that has a tender sympathy for every thing but the truth. And let us prove to ourselves and to others, that we are possessed of this inestimable blessing, by the faith which works by love

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and purifies the heart and overcomes the world; not being of them that draw back unto perdition, but of them that believe to the saving of the soul.

RELIGIOUS COMMUNICATIONS.

For the Christian Magazine.

THE IMPORTANCE OF INCREASED MISSIONARY EFFORTS.

It is a trite remark, but not impaired either in its truth or importance by its frequent repetition, that the command of the risen Saviour is still binding upon his church, "Go ye into all the world, and preach the gospel to every creature." From the nature and design of the command, it is evident that its obligation must continue till the "mystery of God shall be finished." The gospel of Christ is the common concern of *mankind.* It is the only remedy which has ever been devised, effectual to heal the spiritual diseases and to relieve the accumulated miseries of human nature. In every age and in every country where there are human beings, its efficacy is needed. Its extension to all nations was contemplated in the earliest promises made to fallen man. In the promise of a deliverer, called the "seed of the woman," his relation to the whole human family is distinctly implied. The covenant with Abraham, establishing the visible church in one branch of his posterity for many generations, at the same time secured blessings to "all the families of the earth." And even under the Jewish economy, when the true religion was in a great measure restricted to a single nation, provision was made for the admission of Gentiles into the visible church, and to a participation in the blessings of grace. By the death of Christ the middle wall of partition between Jews and Gentiles was broken down—that both might be reconciled to God, in one body, by his cross. And now in Christ Jesus, there is neither Jew nor Greek, circumcision nor uncircumcision, barbarian, Scythian, bond nor free. The inhabitants of the most distant regions, and of the most diversified climes, are alike welcome to the privileges and the blessings of the gospel. The remedy which it unfolds, every human being needs; the tender infant as well as the man of grey hairs; the affluent and the honorable of the world, no less than the poor, the mean and the despised; the wise, the learned, the refined and cultivated, equally with the simple, the ignorant and illiterate. It is alike adapted to all mankind; its provisions are absolutely free to all; and it will be equally effectual for the eternal salvation of all to whom it shall be savingly applied, and by whom it shall be cordially received.

This feature in the gospel, while it furnishes internal evidence of its truth and divine origin, at the same time places the command of our exalted Redeemer in a very interesting light. "All power is

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given unto me, in heaven and on earth. Go ye, therefore, and *make disciples of all nations.*" And the extent and perpetuity of the obligation which it imposes, are demonstrated and confirmed by the accompanying promise, "Lo, I am with you always, even to the end of the world." The command and the promise were first addressed to the eleven apostles; but the obligation and encouragement which are involved in them, did not cease with the individual ministry of the apostles. The sacred deposite committed to them, as the representatives of the church, like the trustees of a body corporate, was to be transmitted from generation to generation, till the grand design of the gospel shall be consummated in gathering in "the sacramental host of God's elect." Here then is the warrant and the obligation to all missionary efforts. The church, in its very organization, as was well suggested by the late venerable Dr. Rice, near the close of his useful life; *the church is a missionary society*, and every church-member, upon his admission into the visible church, becomes virtually a *life-member* of this missionary society; obligated by the strongest bond, the consideration of a Saviour's love, to contribute his part, and exert all his influence in promoting the objects of the society, whether in the devotion of time, of talents, of worldly property or of personal influence. By becoming disciples of Christ, we engage to "observe all things whatsoever he hath commanded us." As the great Lawgiver of the universe, he hath commanded us to love our neighbors as ourselves; and he clearly teaches us to reckon every human being our neighbor and our brother. This command binds us to promote the happiness of all mankind as far as we have opportunity; and we know, by heart-felt experience, if we are disciples indeed and in truth, that the gospel, which is "the power of God unto salvation," unfolds the only way of deliverance from eternal misery, and the only source of true and lasting happiness. It is, therefore, the "heart's desire and prayer to God," of every living christian, that the gospel may be speedily published to all nations, and that it be savingly known by every individual of the whole human family.

But how is the work to be accomplished? The enterprize is vast and boundless. The field is the *world*. How little can an individual or a few individuals achieve. This consideration, we fear, discourages many from all effort; while it ought to have a tendency directly the opposite. Every one may do something; and every wisely directed effort contributes to the accomplishment of the whole. As in worldly pursuits, the division of labor is found by experience conducive to success and prosperity; so in cultivating our Master's vineyard, it is ascertained to be most profitable that each laborer assume his particular task, and occupy his own province; while all should co-operate for the advantage of the whole. A stated ministry, located in distinct pastoral charges, will usually accomplish much more than the same number would accomplish by promiscuous services. And the principal sphere of labor to every fixed pastor, should be his own particular flock; but this in subordination to just sense of the wants and claims of those who are suffering a famine of "hearing

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the word of the Lord." Every christian society is bound to study and to promote the enlargement of the church as a whole; and the communication of gospel privileges to all mankind. Enjoying these privileges themselves, its members, actuated by a spirit of true benevolence, will occasionally forego the services of their own pastor, that others, less favored, may hear the words of eternal life. And especially, they will contribute of their substance to aid in building up the waste places of Zion. Thus by a judicious division of labor, though little can be done by an individual or by one church, much may be accomplished by a number combined together.

Perhaps the divisions which unhappily exist in the visible church, which are sinful in their origin, and in some respects deleterious in their tendency and calculated to retard the work of the gospel, may nevertheless, under a wise and overruling Providence, be made in other respects subservient to its furtherance, by calling into operation this powerful principle, *the division of labor.* Churches which all "hold the Head," and, therefore, are owned and blessed of God, may through human imperfections, differ so widely in their doctrines and measures, as to prevent their visible fellowship, and a co-operation in peace, in harmony, for building up the Redeemer's kingdom. It is obvious, that in all schisms and divisions, sin lieth at the door. Blame rests somewhere; and commonly on all parties. They are a mournful evidence of the remaining corruption of true christians. But to many of them, the words of Joseph to his brethren, may be fitly applied: "As for you, ye thought evil against me, but God meant it for good, to bring to pass as at this day, to save much people alive." That party zeal which stimulates each particular sect to strive to enlarge its own boundaries, may have such an admixture of another kind of zeal, of a holier and more disinterested nature, that more will be accomplished in the aggregate for the advancement of truth and of vital godliness, than if all those different sects were acting under one ecclesiastical organization. While we lament the evils of schism, we ought to rejoice that God can bring good out of evil. While we should carefully shun all agency in sowing seeds of discord among brethren, we ought to direct our endeavors to turn existing divisions to the best account. As they cannot be suddenly healed or removed, some of their worst consequences may be averted.

By the preceding remarks, I wish to call the attention of your readers to the missionary efforts of our own church. Our missionary society has been in operation about ten years. Its beginnings were small indeed; and its operations almost unnoticed. Very little effort was made to raise funds, because, for several years, missionaries could not be procured to employ the contributions which were voluntarily offered. Yet in the short period mentioned, our Synod has nearly doubled its numbers, both in ministers and congregations; and there can be no doubt that much of this increase is attributable, under the divine blessing, to the exertions of our society. With the prospect now before us—the numerous and pressing calls for help—the auspicious openings for establishing new and large congregations

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—and with the increased and increasing amount of ministerial aid; if our exertions are well sustained by pecuniary contributions, I think it no wild conjecture to suppose, that in ten years more, our church may be increased to fourfold its present number.

And why should we not improve the opportunity which the divine Head of the church is now presenting to our successful endeavors? Is it not our obvious duty to strive, by fair and honorable means, to build up our own branch of the church? If we believe that we are a true church of Christ, built upon "the same foundation laid in Zion;" that we form a part of his visible kingdom on earth; that his ordinances are dispensed among us with some degree of purity and divine power; will not our increase tend to augment the church universal, and to enhance the joy of the angels in heaven, and of the ransomed around the throne? Are we afraid of the charge of illiberality and sectarianism? These epithets, we know, are unsparingly applied to all who manifest a decided preference for their own denomination. Dr. Miller, in the last of his series of letters to Presbyterians, writes thus: "If any one manifest that he decisively prefers the doctrine and order of the church with which he is connected, to those of any other denominations—if he write a book to show the scriptural warrant of that doctrine and order, though he speak with ever so much kindness of other portions of the great christian family—or, if he habitually discover, in any way, a strong attachment to the church of which he is a member, and be willing to labor and make sacrifices for its benefit—he is immediately stigmatized, by many, as a *sectarian.* If a body of professing christians, of any particular denomination, form a society, or lay a plan, for strengthening and extending that denomination; or, if an ecclesiastical judicatory be found taking measures for promoting the prosperity and enlargement of the churches committed to their care; though all this be done with perfect inoffensiveness towards their neighbors, their conduct is immediately, by multitudes, branded with the same revolting name." He shows afterwards, that upon this principle, Christ and his apostles might, with the same propriety, have been called *sectarians.* In a former letter, in the midst of an argument for cherishing a catholic spirit, he expresses a sentiment to this purport: "I honor and respect the man, who manifests a firm attachment to his own church, and is willing to make greater sacrifices and larger contributions for building it up, than he would make to other denominations."

Now if this sentiment were brought into action by all connected with our Synod, our missionary associations would be greatly extended. Most of our congregations, it is believed, have contributed more, some of them much more, to other denominations, than to our own funds. I have no wish to stint the charities of our church members, or to confine them exclusively to our own church. The Bible cause should lie near the heart of every christian and of every philanthropist. The *foreign field* presents a claim which ought never to be resisted; and until we are prepared to engage in foreign missions under the sanction of our own Synod, I would cheerfully countenance other

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foreign missionary societies. When the various benevolent objects are plainly set before the people, and they are enabled to judge intelligently of their comparative merits, then let every man's conscience in the sight of God, determine both the *object* and the *measure* of his liberality. But it is believed that through the apathy or negligence of some of our ministers, our own claims have never been fairly and fully brought before their people. Agents of other societies, and that too, in goodly numbers, have entered our churches, have obtained the consent of the pastors, have pressed their respective claims upon the christian principles and christian feelings of our people: and have often succeeded in obtaining liberal contributions. This is all right, when the object is good, as we trust it usually is. It is as it should be. But there is much truth in the trite maxim, Charity should begin at home. Reason dictates that we should first supply our own wants. This is not selfishness in the obnoxious sense of the term. It is nothing more than acting consistently with our christian profession, showing that we prefer our own to other denominations. This preference all christians are supposed to cherish; and of this they ought never to be ashamed. Thirteen years ago, a minority of our church, perhaps not more than one-fourth part, united with the General Assembly of the Presbyterian church. The advocates of the measure, having one of a majority in the General Synod, carried with them all the church property under their care. We judged it advisable to decline this union, and to continue as we were. In this resolution, we consulted the known wishes of our people and the peace and prosperity of our congregations, no less than our deliberate judgment and sense of duty. The event has shown that we were not mistaken. Our course was approved by all our people as far as we can judge; for none left any of our churches on this account. Many in destitute regions have made application to us in preference to other denominations. Several new congregations have been formed and reared up, and from numerous places, the Macedonian call, "Come over and help us," is daily reaching our ears, uttered by those who are either destitute of gospel ordinances in every form, or are obliged to listen to what they conscientiously believe to be another gospel. There are from fifteen to twenty vacant places within the bounds of our Synod, looking to us for help, unable to support gospel ordinances of themselves, yet willing to do all in their power. We appeal therefore to our christian brethren in our respective congregations, whether they will enable us to answer their call; or whether we must say to them, "We cannot help you. You must either stay at home on the sabbath, or you must listen to those who tell you that you can save yourselves, that you *can* repent and make to yourselves a new heart if you *will;* that there is no such thing as inherent depravity; that we have no more to do with the sin of Adam than with the sin of any other parent; that the atonement of Christ secures the salvation of no one," &c.! We do not affirm that all those who are applying

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to us for help, will be shut up to these alternatives; but we firmly believe that all these doctrines are habitually preached in many new settlements.

Some, perhaps, excuse themselves from contributing, by the plea that they have had to struggle with difficulties, in order to support the gospel among themselves. When their own congregations were weak, they had to exert themselves almost beyond their strength to retain gospel ordinances, while they obtained no assistance from others. Now, when abundantly able, they wish to indulge themselves, and let others do as they have done. Let such remember the words of our Lord: "that it is more blessed to give than to receive;" and we ask them, Would you not have been grateful for missionary aid when your societies were weak? And do you not profess to regulate your conduct by the golden rule: "Whatsoever ye would that men should do unto you, do ye even so unto them?" Perhaps missionary societies were not in existence during the period of your need. Now, every denomination has them; and for this very reason, no church can sustain itself without them. According to the principles which usually influence human conduct, those who are refused aid from one source, will, in time, be induced to apply to another, even when their preference is decidedly in favor of the former. The utility of missionary operations can scarcely be questioned at this time; and their divine warrant will surely be denied by none who duly ponder the scriptural declaration: "Bear ye one another's burdens, and so fulfil the law of Christ." It is but a small portion that is needed from each one's abundance. If every communicant in our churches would lay up *one cent* at the end of each week, the amount, brought together, would more than sustain all our missionary efforts. We could then profitably employ all our unsettled ministers and probationers; we could encourage other ministers to enter our church; and we could probably answer most of the urgent calls which are addressed to us. Let the experiment be made for one year, and if an individual will say, deliberately, that he is poorer for his bounty, we will abandon the enterprize. But no, none will dare to say it; the enterprize must not be abandoned: if some will refuse to give, help will arise from another place; but as for them that refuse, there is much reason to fear, that either the providence of God will frown upon their worldly prosperity, or that he will send leanness to their souls. Let them take warning from God's dealings with his ancient people when just restored from a long captivity: Hag. 1.6,9: "Ye have sown much, and bring in little; he that earneth wages, earneth wages to put into a bag with holes." "Ye looked for much, and lo, it came to little; and when ye brought it home I did blow upon it." Better, however, infinitely better to fall under the temporary frowns of Providence, than to abound in worldly affluence, and yet to have their portion only in the present life.

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EXTRACTS.

JOHN CALVIN.

The case of Servetus.

CALVIN TO FAREL, wishes health.

I shall now treat you in some measure as you do me; and, instead of a letter, give you a breviculum, a mere sketch, which will not occupy much of your time. The messenger has returned from the Helvetick churches. All unite, with one consent, that Servetus has at once revived all the impious errors with which Satan formerly troubled the Church, and that the monster is intolerable. The answer of the ministers of Basil is judicious. That of Zurich, the most decisive of all. The atrocity of his impieties is strongly described by them, and they exhort our senate to severity. To their opinion the ministers of Schaffhausen subscribe. To the pertinent letter of the Bernese ministers, their senate has added a letter, by which our senate is greatly animated. *Comical Cæsar*, having feigned sickness for three days, at length came into the senate-room, that he might discharge this wicked man from punishment. Nor did he blush to ask that the trial should be removed to the council of two hundred. However, he was condemned, *sine controversia*, without hesitancy. He will be led to punishment to-morrow. *We endeavored to commute the kind of death, but in vain.* Why we could effect nothing in his favor, I will inform you at our interview. Farewell, most faithful brother and excellent minister of Christ. May God preserve and direct you always. Health to all friends. Ours salute you again.

Geneva, October 26, 1553.

Extract No. 1.

"As long as there was any hope of re-calling him to a right mind, I did not, says Calvin, cease to afford all my assistance, in private, to effect it. But not to detain the reader with doubtful narrations, I will simply mention what he confessed to be true, only two hours before his death, in the presence of many witnesses. As he requested a conference with me, two senators were sent, who accompanied me to the prison. Being asked what he desired, he answered, *that he begged my pardon.* I ingenuously observed, that I never had pursued any private injuries; that as much as I was able, I had admonished him with mildness; that I had, sixteen years ago, offered my assistance to cure him, even at the imminent danger of my life; that it was by no means my fault, that he had not repented, and received the hand of fellowship from all the pious; that I had, without ever exposing him, patiently dealt with him by private letters; finally, that I had

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omitted towards him no office of benevolence, until so much enraged by my free remonstrances, he poured forth not the spirit of passion, so much as the fury of madness. But ceasing to speak of myself, I entreated him to think rather of asking forgiveness of the eternal God, against whom he had been so atrociously insolent, by endeavoring to blot out the three Persons from his Essence, and calling him the three headed Cerberus; as if an *essential* distinction was established between the Father, and his Son, and Spirit. That he should resolutely seek to be at peace with the Son of God, whom he had deformed by his foul inventions, and by denying him to be like us in that flesh which he assumed, and breaking the bond of fraternal union, he had denied at the same time the only Redeemer. But as my entreaties and admonitions availed nothing, I would not presume to be wise above the rule of my master. For, according to the direction of Paul, I departed from the man who is an heretic, *and sinneth, being* αυτοκατάκριτος, *condemned of himself.*———I wish the errors of Servetus were buried. But while I hear that they are spreading, I cannot be silent without incurring the guilt of perfidy. The object of this work, however, is more immediately to give the reason for the punishment of that man. For those things which were done by the senate, are by many ascribed to me. Nor do I at all dissemble, that by my influence and advice, he was, by the civil power, committed to prison. For having received the freedom of this city, I was bound to impeach him if guilty of any crime. I confess that I prosecuted the cause thus far. From the time that the articles were proved against him, I never uttered a word concerning his punishment. To this fact all good men will bear witness; and I challenge the wicked to produce whatever they know. But how far I proceeded is not of so much consequence, as that I ought to refute in this public work, the calumny invented to asperse me by turbulent, foolish or malicious men and drunkards."———*Tractatus Theologici Calvini*, *p.* 511.

Extract No. 2.

"As Servetus was sentenced to be burnt by the Papists at Vienne, the enemies of Calvin took occasion to accuse him of being the cause of his apprehension in that city.———Nothing was less becoming me, say they, than that I should expose Servetus to the professed enemies of Christ, as to huge beasts. For they affirm, that it was by my means, that he was taken at Vienne, in the Province of Lyonnois. But whence this my so sudden familiarity with the inquisitors of the Pope? Whence this great influence with them? Is it credible, that letters should pass freely to and from those, who are as much at variance as Christ and Belial? It is useless to spend words in refuting this calumny, which is broken to pieces and falls by a simple denial.———If indeed what they falsely object to me, was a fact, I do not see any reason why I should deny it; since I do not dissemble, that it was by my means, that he was seized in this city, and required to defend his cause. Let malevolent and slanderous

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men object what they please, I offer myself before hand, and freely confess, (for according to the laws of this city the man could not be justly treated otherwise,) that the accuser proceeded at my request; that the formula was dictated by my advice; by which some entrance was made upon the cause. But what my design then was, is evident from the progress of the action. *When my colleagues and myself were summoned*, it was by no means our fault that he did not confer peaceably and freely with us concerning his dogmatisms. We in fact proceeded as in chains to give the reason of our faith, and informed him that we were prepared to answer his objections. It was then that, with swollen cheeks, he poured forth upon me such reproaches, as made the judges themselves ashamed and grieved for him. I avoided all railing at him. *And had he been in any manner curable, he would have been in no danger of any weightier punishment.* But he was so entirely destitute of moderation, that, filled with boasting and ferocity, he petulantly rejected with scorn all wholesome and useful advice. But the execrable and absurd blasphemies which he uttered, during the conversation, may perhaps be related elsewhere with more propriety. This only for the present will I declare, that I was not so inveterate against him, *but that he might have redeemed his life, by mere moderation*, if he had not been destitute of reason. I know not what I shall say, unless that he was so seized with this fatal madness, that he threw himself headlong into ruin. *Eight days* after, I was again summoned; and the opportunity was given him of a free conference with us. He formed an excuse, that he was prevented by his grief and anxiety. But whatever books he requested I freely lent him, partly from my own library, and partly from others. It is therefore a probable suspicion, that he was encouraged from some others, with a vain confidence, which destroyed him. ———I trust that my moderation will be evident to all good men, unless indeed it should seem to be effeminacy. But, as if he had taken new draughts of a poisonous humor, he proceeded to insert, in all the books he could obtain of mine, his insulting reproaches, so that he left no page free from his purulent vomiting. Concerning this, at that time, I thought it best to be silent, and my intimate friends know that I was entirely unruffled by his ungenerous insults."———*Tractatus Theologici Calvini, p.* 517.

Extract No. 3.

"By mutilating the word of God in a foul manner, he manifestly proved that all religion was equal to him, only provided that he could indulge himself after his own petulency. Moreover, we entertain such a judgment of that man, who held only one object professedly, that he took no pleasure in reviling any traditions concerning religion, unless he could, through their obscurity, erase from the memories of men all belief of the Godhead. While his arrogance called up all the most violent heresies, yet he added and mixed up with them a certain rashness of intemperate zeal. The life of Servetus was too dissolute, to lead any one to suppose, that he was driven by

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mere error to disturb the Church. He had indeed never hesitated to subscribe to the substance of the grossest superstition; but with this great liberality, he had never given much care to present himself as a worshipper of God. When he was therefore asked in prison, by the Judges, from what reason he was so zealous concerning all innovations in religion? he was speechless. Nor had he any thing to say, unless he took the liberty to be bold in sacred things, as if to trifle with God. In his trial, he evinced his impiety in the most evident manner. He declared all creatures were of the personal substance of God, and that all things were full of Gods; for in this manner he did not blush deliberately to speak and write. We were wounded with indignation, and asked him, miserable man! What? If any one trampling on this pavement should say, that he trampled on your God, would you not be ashamed at so great an absurdity? He said, I do not doubt but that this bench, and whatever you see, is the substance of God. When it was objected, then the devil will be substantially God; he burst into a deriding laugh, and said, Do you doubt this? This is my general principle—All things spring from the stock of God, and all nature is the substantial Spirit of God.—— The volume of Ptolomy's Geography was introduced; in the preface to which, Servetus had admonished his readers, that the scripture account of the great fruitfulness of the land of Judea, was mere boasting; as the testimony of travellers proved it to be uncultivated, barren, and destitute of every pleasant thing. He first said that this was written by another. So bold a cavil was promptly refuted, and by this means he was demonstrated to be a public impostor. Reduced to this strait, he defended it as correctly written. He was asked if he was vain enough to suppose any authority was superior to Moses? He said others had written besides Moses. It was replied, certainly, and they all agree with Moses, who was the most ancient. How great is the crime of the man who would deceive posterity by falsehood? Who was it that said, It was a land that flowed with milk and honey? And it was added, That the land was now a testimony of the righteous judgment of God, formerly threatened against the Jews, as is described in Psalm cvii. 33,34. The Senate and many other distinguished persons witnessed, that when he was convicted of impiety against the scriptures, he slily rubbed his face and said, there was no evil in all this; and though convicted he made no acknowledgment. Entrusted by the printer of the Bible in Latin, at Lyons, with rivising the proof sheets, he cheated the printer out of five hundred francs, adding his polluted notes, &c. He perverted most wickedly the fifty-third chapter of Isaiah, stating that the sufferings described—*were the mournings for Cyrus, who had died to take away the sins of the people.*——I omit that when Servetus pretended to have the suffrage of Nicholas Lyranus,* (in favor of his false glosses upon Isaiah,) the book was brought; and though convicted of falsehood, he did not blush. It was a common thing with him, boldly to quote from books he had never seen. Of this he gave a specimen

* One of the most celebrated commentators of the 14th century.

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laughable enough in Justin Martyr. He magnificently boasted, that Martyr, in his *Golden Age*, had not mentioned the fables of the Trinity and Persons. I immediately ordered the volume to be brought, and pointed out with my finger certain places, in which that holy man had as openly asserted our faith, as if he had written at our request. But he could no more read the Greek language than a boy learning his A, B, C. Finding himself basely caught, he peevishly asked for the Latin translation, to be handed him. How happens this, said I, since there is no Latin translation extant, and you cannot read Greek, that you should yet pretend yourself to have read so familiarly the works of Justin? Whence then did you obtain those testimonies which you indulge yourself in quoting so liberally? He, as he was accustomed, with a brazen front, passed quickly to another subject, without the least sign of shame.——————But that wicked and hardened men may not boast of this frantic man as a martyr, on account of his obduracy, in his death there appeared such a brutal stupidity, as justifies the opinion, that he never acted at all seriously in religion. After the sentence of death was pronounced upon him, at one time he stood like a person astonished, at another he gave deep sighs, and at others he shrieked like one affrighted by apparitions; and this increased upon him, till he continually cried out, in the manner of the Spaniards, Mercy! Mercy! When he was brought to the place of punishment, our brother and minister, Farel, with difficulty extorted from him, by earnest exhortation, his consent that the assembly should unite with him in prayer. And truly, I do not see by what principle he should consent to have those do this, concerning whom he had written with his own hand, that they were ruled by a diabolical faith; that they had no church, no God, and that because they baptized infants, they denied Christ himself.——————But Farel exhorted the people to supplicate for him, and expressly, that the Lord would have mercy on this man, and would lead him back from his execrable errors, to a right mind, that he might not perish. In the mean time, although he gave no signs of repentance, he did not even attempt a word in the defence of his opinions. What, I ask, does this mean, that when placed under the hand of the executioner, and having *obstinately refused to invoke the eternal Son of God*, he did not, for he had the liberty, offer some defence at least? ——I think it is quite evident, that as long as he thought he could sport himself with impunity, he conducted himself with far too much audaciousness; but when the punishment due to his crimes was inflicted, he fell into despair."

PERFECTIONISTS.

Those deluded people who assume this name, it is said, have become considerably numerous in some parts of this country. They do not, as yet, appear in a distinct organization, but retain their for-

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mer connexions; some being found in Presbyterian, some in Congregational, Baptist and Methodist churches. They profess only to carry out the New-Haven divinity to its legitimate extent and bearings. And it is almost universally the case, that new divinity and new measures have been adopted by them before they became Perfectionists. They have a paper called the Perfectionist, which promulgates their sentiments, already entertained, and any new ones that they may discover. This paper is published at New-Haven, which appears to be head-quarters. They have published their sentiments more plainly than is common for errorists in an early period of their existence. Some parts of their creed are unintelligible, more of it unscriptural, and some of it absolutely horrible.

The following abstract of their faith, which, however, is not half of their nonsense and profaneness, with the following remarks, is from the N. E. Spectator.

1st. That they are perfect. "We verily believe and unblushingly maintain, that we are free from sin." Perf. No. 1.

2. They reject the written law of God as their rule of life. "Outward precept is superseded by the law written on the heart." "Legal ordinances belong to man only as a transgressor." Perf. No. 2. "The law, as an external precept, has ceased to be binding, and as such is wholly abrogated, and cannot now be employed as a motive to holy action." Perf. No. 3.

3. They believe themselves to be personally united to God. "The name of antichrist belongs to those who deny the personal union of believers with Christ, &c. Perf. No. 4. Another way of expressing this sentiment, is to declare, "that Christ has come into their flesh." Perf. No. 1. They declare that "as the body and soul are one, so in the case of believers, the body and soul, and Christ, and God are one." Perf. No. 2, This union is so intimate with God, that the human being who is thus united to his Maker, resigns his own "separate moral agency." Perf. No. 2.

4. They deny the applicability of the OLD TESTAMENT to themselves. Perf. No. 2.

5. They deny the applicability of the NEW TESTAMENT to themselves. Perf. No. 2.

6. They do not believe that baptism is an ordinance of the kingdom of Christ. Perf. Nos. 2 and 6.

7. They do not believe the Lord's supper to be an ordinance of Christ's kingdom at this day. Perf. No. 2.

Practical results of Perfectionism.

These are not published by themselves, but it is well known, that those who have adopted fully the three first principles of the error, abandon prayer in the closet and in the family, the invocation of a

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blessing at meals, and generally, attending on public worship in the churches. They are so conscientious that they cannot use the Lord's prayer. They say, they cannot pray, "forgive us our tresspasses," because they have none. They cannot pray "thy kingdom come," for it has come. They feel at full liberty to neglect any duty enjoined in the scriptures, and profess to do nothing except moved thereunto by the Holy Ghost. Some of them profess that the resurrection is passed, and that they have entered into rest. Some have called themselves Christ, others have called themselves God. Some have professed ability to speak with tongues, others have attempted to raise the dead. The editors of *their papers* profess to believe "THE LORD COMMENCED THE PAPER." Perf. No. 6.

It is not to be understood, that every individual who has been infected with Perfectionism, has adopted all these errors, but such as have cherished the idea of their own perfection for a considerable time have rarely failed to adopt the whole. It is seriously doubted whether a more bold system of INFIDELITY than this has ever existed.

REST ONLY IN HEAVEN.

It is certain that there is no rest for the soul of man till it reach the throne of the Majesty in the heavens. This is a world of toil, and suffering, and anxiety. When a soul, wearied with the arduous and yet empty pursuits of the world, vexed with unfriendly and injurious treatment from men, harassed with anxious and perplexing cares, groaning with an intolerable burden of guilt, agitated with fearful apprehensions of God's wrath, at last grasps by faith the salvation offered in the gospel, obeys the exhortation, "Come unto me all ye that labor and are heavy laden, and I will give you rest," then indeed she finds a resting place. We who have believed, do enter into rest. Confidence in the merits and sufficiency of the Redeemer, a believing view of God's love to us, and consequently a love to God being shed abroad in our hearts, distil a soothing balm through every part of the soul, and bid the troubled spirit be in peace.

Still, this rest is not absolute. Remaining imperfections and sinful propensities not entirely destroyed, and frequently set on fire by temptations from without, excite, at times, doubts and apprehensions that our souls are not yet at anchor within the veil. The disturbances arising from these sources will never entirely cease until we shall have all temptations removed, all our waywardness destroyed, and all our deficiencies supplied. Then we shall enter on our eternal rest.

When, after a time of carelessness and backsliding, succeeded by days of darkness and discomfort, in which our souls groan, being burdened, a gracious God interposes in his love, excites to a renewed and vigorous exercise of faith, and thus enables us to entertain delightful views of his faithfulness and love, then there is rest to the

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people of God. Still it is defective and transient. There is too much restlessness in our souls, and too many distracting objects forcing themselves on our attention to allow, us a steady and permanent contemplation of that which alone can give perfect satisfaction to a candidate for immortal bliss.

When, after the toils of the day, during which our souls, as well as our bodies, have been grappling with the things which are seen, the shades of evening approach, how refreshing it is, as we repose our wearied members upon our beds, to rest our souls on the contemplation of God and the anticipation of our heavenly blessedness!—Yet this rest is not complete. The remembrance of the disturbances of the day which is past, and the forebodings with respect to the morrow, prevent the perfect quieting of the soul into soothing peace.

When, after six days of assiduous labor, accompanied with many occasions of mental and moral disquietude, the hallowed stillness of the sabbath morn returns, and invites to those sacred observances which lead the soul to God, what an opportunity for spiritual rest and refreshment! How oft the exercised christian finds a blest repose from the turmoil and vexation of an evil world! How wisely has God provided for his people's spiritual welfare in that hallowed institution! It is a rest to the people of God. Yet *this* rest is not absolute. We cannot abstract ourselves entirely from the world.—The labors and vexations of the past week are not wholly forgotten, nor are the thoughts entirely withheld from what may be the business and difficulties of succeeding days. Thus is the rest imperfect.

In short, while we remain below, imperfection and waywardness within, temptations occurring perpetually from without, accompanied by chastisement inflicted by our Heavenly Father, and our intercourse with God, which is our only source of true consolation, being through the opaque medium of outward ordinances—all these things combined prevent our enjoyment of absolute rest. But when we shall have been made meet for the inheritance of the saints in light, when we shall have been sanctified wholly, and our whole spirit, and soul, and body made blameless; when we shall have been placed in a situation where the wicked cease from troubling, when every disquieting object shall have been removed from our sight, when we shall have direct intercourse with the God of our salvation, when we shall be admitted to the full and uninterrupted fruition of his love, then our rest will be complete, and that repose will be for ever undisturbed.

But utter inaction is not a state favorable either to the body or the mind. To rest, it is not necessary that the body cease from all action, but only from such action as wearies it; nor that the mind should be quieted from every emotion, but only such emotion as disturbs it. So in our heavenly state, we shall be far from utter inaction; our powers of action will be as much enlarged as our capacities of enjoyment; while we shall for ever behold the glory, and be filled with all the fulness of God. We shall be employed incessantly in his service—such service as is compatible with the continued

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freshness of all our faculties. Such is the rest that remaineth for the people of God. Beware then, readers, lest a promise being left of entering into rest, you come short of it by remaining in unbelief.—*Ch. Intell. & Evan. Guardian.*

IMMOBILITY OF THE A. R. CHURCH.

It has long been quite common to hear the Associate Reformed Church charged, by those who are not very friendly to her, with being behind other christians as to the charitable and benevolent objects of the age. Hearing this charge so often reiterated, we ourselves seem almost to have concluded that there must be some truth in it; and have sometimes given it force by admiting its truth. From among ourselves there sometimes arise those who speak with considerable congratulation of this bright "era" when the "apathy of feeling," which formerly existed in the A. R. Church in reference to the benevolent institutions of the day is "dissipated." Now, we would a good deal rather that those who feel moved by a sense of duty to make such penitential confessions, would speak for themselves. If, when their brethren were trying to do something for these benevolent institutions, they were speaking and writing against the operations of the Bible Society, the distribution of tracts, &c. but have since come to see the error of their ways, let them rejoice in this new and happy "era." For ourselves, we profess to be warmed up with no new-born zeal, nor are we aware that we have recently been emancipated from any distressing "apathy of feeling." Some of us have patronized the benevolent institutions of the age from the time they were first known in the West up to the present day. We may, indeed, have used discrimination; for we never thought ourselves bound to advocate every thing to which the name "benevolent" may be attached.

Yet, we acknowledge a certain character of immobility as belonging to the A. R. Church; and, though we are sometimes disposed to chide it a little, we are on the whole not sorry that it exists. If it is sometimes on extremes, it still keeps on the side of safety. We every day see more and more the necessity of having a good deal of ballast aboard, when the vessel has much canvass in the wind. The religious world has its fashions, as to the mode of doing many things: these may change, and the substance still remain unchanged; but, at the same time, a change which was urged on the ground that it only related to the mode of operation has been found at a late period to have affected the substance. We therefore hope that the A. R. people will continue to be a cautious and scrutinizing people, though it should oblige the advocates of "reform" to expend more time and labor to convince them that all is safe and right in whatever is proposed as a matter of reform. Thus, if they should be a little harder to rouse to action than some other people, they will proceed with more judgment when they are roused.—*Ch. Intell. & Evan. Guardian.*

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SOUTH AFRICA.

[Continued from page 238.]

Of the bitter animosity of the enemies to missions, and to Dr. Philip, throughout the colony, some idea may be formed by the following extract from the "*Zuid Afrikaan*," No. 74, headed "Beware of the Dissembler."

"Sir: The object of the present writing is not to convince him; (Dr. P.) no: I could as easily pry into the unfeeling rock; but I address myself to you, my countrymen, to guard you against the snares of the dissembler, and not to lend an ear to his specious discourses. Does he call himself a lover of our country, when he has always shown himself its enemy! and not scrupled to portray us to the whole world, as replete with immorality, opression, cruelty, and injustice. No: to make us believe that his renowned researches should never have seen the light, or to show the sincerity of his repentance, he should have committed every copy publicly to the flames. No: we do not want a calumniator to describe our character. Still, notwithstanding, he remains the most hardened of all creatures. SINCERUS.

Editor of the Z. A.

Mr. Sincerus was no doubt sincere in his hate, yet by no means the most virulent of the Doctor's foes—the foregoing being merely as the cooing of the gentle dove compared with many of the *Philippics* continually appearing in the papers espousing the supposed interests of the Farmers, the late proprietors of Hottentot slaves, and of those whose views of truth and duty are regulated only by their reference to simple or temporal interest; yet the Doctor pursues the even tenor of his way, provoking no enmity and dreading none, having a conscience void of offence in the matter, and being sustained at present, by the countenance of the authorities in the colony and at home.

The population of the country generally, and particularly that of Cape Town, is very heterogeneous in its character: it is the principal mart of the colony, and shipping place of voyageurs to and from the east. It has in it representatives from many nations. The permanent population of Cape Town is about 18,000, to which 2,000 soldiery may be added, including the Cape corps—a Hottentot regiment. The elite of the society are those filling the principal offices of the government, Indian visitors sojourning there for health, the military officers, the Dutch families in easy circumstances: many of these however, who were affluent, are falling into decay, from their inaptitude to business, and the preference given to British aspirants for office: then, may be named, the British residents engaged in the foreign and domestic commerce, or employed in the subordinate offices of the government—the Dutch in middling circumstances, the Soldiery, the Malays, the Chinese, Hottentots, free blacks, and the slaves.

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or persons now in their apprenticeship for liberty. The provision for the religious instruction of this mixed community is very inadequate, even in Cape Town—what then must be the state of the interior? The Church of England is, of course, the dominant one; yet more tolerant than its predecessor, the Dutch Reformed, which it not only tolerates but encourages by giving salaries to its ministers in Cape Town, as also to those of four other denominations, in aid of their support: the others are the Scotch Presbyterian, (who have the most modern church-building in the Town, under the charge of Dr. Adamson) the Lutheran, the Methodist, two Independent, and one Roman Catholic chapel; all these will hardly accommodate 2500 persons, being generally small buildings. The Malays are Mahomedans and have several Mollahs or priests, who are zealous in their vocations. They have no mosques, but meet in several places statedly, and have a burying ground appropriated to themselves. From the circumstance of their approaching nearer to their own grade, they may be considered successful in their efforts to add to their numbers from the slaves, whose religious instruction is almost entirely unprovided for by their nominal christian masters. The slave is a poor despised being every where: nothing but christian sympathy can feel for them, or will attempt any thing towards their rescue from their degradation. The worst feature of slavery is its incompatibility with religious knowledge, or scriptural acquaintance with the chief and proper end of being, to an immortal mind! In the few exceptions which christian benevolence has been the means of effecting, under God, there is a melancholy proof of the position—that slavery, impurity and wretchedness, are synonymous terms; and should stand good against a thousand pleas in favor of slavery drawn from providential permission of the evil, the contentedness of the slave, his sufficiency of aliment, &c. The slave *may* have sufficient to satisfy his animal nature, but it is for the most part at the expense of his present peace and future happiness! His circumstances preclude the enjoyment to him of the means of grace, and consequently leave him without the consolation derived from a scriptural hope of glory.

The inhabitants of the interior towns (few in number) are not so mixed in their character as at Cape Town, being less commercial. In the country districts, grape, grain, and grazing farmers only are found, a few gentlemen excepted, who have turned their attention to the growth of wool, and are likely to induce the farmers very generally to give a preference to that article from its superior profit, and easy and cheap transmission to the sea-board. The grape farmers are chiefly in the Cape district and have the most slaves, some of them an hundred; yet twenty may be considered the average, even including the Hottentot and Caffre free laborers. In Dr. Philip's colony, and the mission stations generally, the Hottentots and Caffres are employed in husbandry and garden culture on a small scale, and in the handicrafts. In these stations are day, sabbath and infant schools, chiefly attended by Hottentots and free persons of color. The Hottentot kraal is disappearing within the bounds of

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the colony, many of the tribes having been cut off, or have wandered into parts beyond the frontier, and the reach of their enemies, as have the Bush or Bosjemen. The Caffre's country is on the eastern side of the colony. They are decidedly of negro characteristics, yet more intelligent, active and robust than the more northern Africans. Dr. Vanderkemp was their first missionary, and is still remembered with affection by them, as is Mr. Schmidt by the Hottentot. The American mission sent out this year, will advise with Dr. Philip as to the sphere of their labor, and probably locate with the Caffres, their present state of insurrection notwithstanding. The present governor, Geo. B. Durban, an experienced soldier, will no doubt, by a prudent and energetic course, pave the way for a more just and peaceful intercourse with them, by which messengers of peace will be happy in being the instruments to ratify and confirm.

The Moravian stations at Gnadenthal and Bethelsdorp are ornaments to the colony and oases in the desert indeed, as their other establishments are. The Wesleyan Mission is also prosperous in the Boutchuana country. Their congregation at Grahamstown numbers 1000 members. Mr. Shaw, of Cape Town, superintends their concerns in the stations and towns. The London Missionary Society, however, has the largest range of influence and employment, under the direction of Dr. Philip, who makes frequent tours of visitation to the several places, having his pulpit at Cape Town supplied by Mr. Chrystie, his son-in-law.

The field is whitening for the harvest. The abolition of slavery remains one of the principal barriers, and a sense of duty awakening in the churches will prompt to seizing hold of this corner of Africa, as an entering wedge into the numerous interior nations of that hitherto neglected region, of which so much has been said and so little is known, as to be almost an anomaly in mind. Nothing but the universal extinction of slavery, humanly speaking, can make an intimate acquaintance with its geography either practicable or safe in the endeavor to unriddle it—but the difficulties *will* cease, for the whole earth *shall* be filled with the knowledge of the Lord. He has said it and will he not do it? Can his promise fail?

The question is, will the A. R. church also engage in the work of foreign missions? why not? there are many reasons why she should!

J. S.

ON CLEANLINESS AT CHURCH.

"Olim tanta reverentia præstabatur templis, ut in iis exscreare aut mungere nefas esset."

In these Latin lines we are informed that such was the respect among the heathen, at one time, for their places of religious worship, that it was considered a crime to defile them by spitting, or the like filth. I am pleased with this sentiment. The house of God should be kept clean, as a token of respect for him, as well as for the plea-

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sure and convenience of his worshippers. If we expect company at our private houses, our hearths must be painted or washed clean, our furniture dusted, and every thing arranged according to the rules of taste, that our friends be not annoyed by any thing disgusting; and this, unless carried to excess, is right. Then in the house of public worship there ought not to be any species of filth to offend the taste of any of the worshippers. I have been much vexed to see, that in some places there is so little care about carrying in mud on the feet, and that the house of worship is so seldom swept and the seats dusted. But I have been more vexed still to see persons of piety and general decency defiling a large spot on the floor with the extract of tobacco. This is annoying to all the female worshippers, and it is peculiarly so to those who are nursing, and have children so indiscreet by reason of nonage as to defile themselves in the lakes of the temple, if not prevented. Cleanliness is not contrary to Godliness, and if this were remembered, many a person with a little pains might render himself more amiable without any loss to his religion. I would recommend that substantial iron foot-scrapers be set at the doors of all churches, where they are not, that arrangements be made to have our churches swept, as often as religious females judge to be necessary, and that every family who has need for such an article, furnish a box as the receptacle for the tobacco extract. I have only to add, that I wish this to be read every Saturday evening by those of short memories, until its contents are sufficiently impressed on the mind to dispense with this arbitary rule.

ON SLEEPING IN CHURCH.

The professed object for which people go to church is to receive instruction and to worship God. Indeed our churches are built in furtherance of this grand object. Sleeping in time of public service ought by all means to be avoided, as entirely incompatible with the decorum of the place. A sleeping worshipper! A man taking a lesson on salvation while nodding, and for aught that we can tell, his head full of dreams, how preposterous! May be the lesson requires a clear head to understand, and the undivided attention. Can God be pleased with professors, who have voluntarily placed themselves before him in the attitude of worshippers, and then have fallen asleep? How does the instructor look down upon them from the sacred desk? Does the sight encourage him to hope that his labors are not in vain in the Lord? What effect has the sleeper upon his fellow sinners? What is the language of his example? What effect has the sleeper upon the pious around him? Are they not annoyed and grieved? What excuse has he for his conduct? If he is addicted to sleeping, the presumption is, that he has no excuse, and as the prayers of the church are desired for the sick, so ought they for the sleeper.—*Christian Intelligencer and Evangelical Guardian.* S. P. M.

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INTELLIGENCE.

DEGRADING INFLUENCE OF IDOLATRY.

Kishnaghur, Aug. 15, 1833. This morning we accompanied Capt. Vetch into the jungle, (wood): we rode upon elephants. Three hundred prisoners, furnished with axes, hoes, and other tools, commenced opening a passage through the wilds: others carried soil, to raise the ground intended for the new road. In the afternoon, we went to the market-place. My catechist, Shundor, read the history of the prodigal son, which I explained and applied to the people. Those who could read received tracts; and to a few, who seemed more serious than the rest, I gave the gospel of St. Luke: the people behaved very politely. From thence we went to another part of the village. Here we found about a thousand Hindoos, of every age, assembled: they were celebrating a festival in honor of Monusa, the creator and patroness deity of snakes, and every beast creeping on its belly. Her image was carried about on a bier, by four men: she is represented sitting on a throne, holding two poisonous serpents in her hand, their tails being wound round her neck. The noise of the besotted crowd was deafening. Fain would I have addressed them on a subject more glorious than that in which they were exulting; but there was no hearing to be expected. An old man raised the attention of the multitude by singing a muntra or charm: a chorus of singers soon joined him. In the meanwhile, he opened a basket, from which a snake of the most poisonous kind slowly raised his head, and, to my surprise, the animal appeared charmed by the song, so as to direct its motions according to the melody of the singers; sometimes showing its tongue, and, with a whizzing noise, darting upon its master. Antoher part of the idolatrous ceremony was acted by a number of boys, holding earthen pots, with flowers and leaves, upon their heads. With their eyes shut, and arms raised above the head, to support the pot, they moved round in a circle, nodding with their heads, and staggering in a manner which made me think they had been made drunk previous to the commencement of the ceremony. I pitied the poor creatures when they fell to the ground and wallowed in the mire: however, afterward, the people gave me to understand, that even this beastly act constituted a part of the religious ceremonies of this festival-day. How grieved I felt for these poor people, whose very religion degrades them to the beasts of the earth! And yet the Hindoo defends his wretched idolatry, and cleaves to these things with a fondness and predilection which, to a thinking mind, is inconceivable. May the Spirit of the Lord soon shake these dead bones.

October 22. The festival of the goddess Kalee is celebrated today. I drove, with the Rev. J. T. Linke, to the village: on enter-

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ing which, we were soon surrounded by people of every age, and women likewise, the sight of whom is rather rare here: they were just returning from the dance, before the image of the idol. I read to them Col. iii.: "If ye then be risen with Christ, seek those things which are above." I explained the first verses, in a simple and intelligible manner; endeavoring particularly to impress on the people the importance of the apostolic exhortation, to "seek those things which are above;" and showing, that, in their subjection to idolatry, and every kind of vice attending it, they could never obtain peace in their souls, nor find salvation in another world. For a while, they all listened with great attention. At last, an old brahmin said, "All you have now told us is good, and may be true; but you must not expect to make any impression upon us. Never shall we agree together on points of religion: we are, and will remain, Hindoos, and will keep to the faith of our fathers, in the same way as you christians are cleaving to yours: accordingly, your preaching to us is in vain." I answered, in conclusion, "I preach to you this gospel in the name, and upon the command, of that God who created you and me, and who will not that any man should perish. You acknowledge that the doctrine I have delivered is good and true: if you reject it, it will be a witness against you before the judgment seat of him who sent it for your good, in that awful day when every man will receive according to his work." On our return home, Mr. Linke told me, that an old man, on hearing me pronounce the name Jesus Christ, pushed his friend who was standing by, and went away with indignation. So hateful is the very name of Jesus to them, that the very sound of it is, to many, a signal to go away as fast as possible. It was now night. We walked through the village. Hearing a noise, with music, we followed the sound, and came to a house, evidently belonging to a wealthy Hindoo. In the court-yard, a motley group of men, women, and children, were assembled, who stared at the idol, which was illuminated by lamps: a chorus of young people were dancing to the boisterous sound of the drums: the night was moonlight. It was suffocating to be among the throng of people, who seemed intoxicated from dance and riot. A real synagogue of Satan is such a place: here he literally receives offerings and worship from his devoted subjects. The christian rejoices in the prospects of the glorious time approaching, when Jesus shall be adored by every nation, and in every tongue. A view of these heathen festivals, in the interior of Bengal, where idolatry, vice and superstition are still exhibited in their strongest features, has a strong tendency to becloud such glorious prospects, and to fill the heart with sorrow and grief. We have, indeed, need of patience; and how comforting the word, that, after having "done the will of God," we shall "receive the promise! For yet a little while and He that he shall come, will come, and will not tarry." Even so, come quickly, Lord Jesus!

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CHRISTIANIZATION OF INDIA.

Increased exertions are demanded on behalf of India. And how are these to be made? We want men, and whence are these men to come forth? but oh! it is cheerless to think of the lack of agents.—When we speak of India, they talk of weakness of constitution, the horrors of the climate, and the opposition of friends; but look at what our countrymen can do. The love of fame, the fleeting perishable thing, can call a man to penetrate the frozen regions of the north, or carry him across the burning sands of Africa. Is it to be declared then of the descendants of those men, whose blood profusely shed at many a stake, and on many a scaffold, in many a lonely dell, and in many a solitary moor, still loudly testifies to the number and extent of the sacrifices they were ready to make for the cause of God, *that the love of fame* is more powerful than *the love of Christ*? They talk also of the horrors of an Indian clime; but only point out a lucrative situation in India, and there is a rush to it from all quarters of our country; no word is then heard of the venomous influence of the sun. No word of a weak constitution; all rush to the gilded prize. Shall it be declared that the love of money is stronger than the love of Christ? This should create shame in our bosoms, and raise a holier flame throughout the breadth and length of our land, and call forth new laborers in the cause. While the work of the missionary is held up as the highest walk of christian philanthropy, it still must be asked how comes it that our great men, our giants in theology, have left it to be occupied by babes and striplings? In days of old these were not sent forth. They were the Pauls, the Barnabases, the Apollos, and until that day come, when such will reckon it their highest honor to go forth to this work, comparatively little will be achieved.

Hitherto missions have not been placed upon a footing to draw forth in general men of great talents and acquirements. They look round at home and say, oh, there is no fear of our getting respectable situations in society. I therefore submit whether the underpaid scale of remuneration has not prevented many of powerful intellect and sterling piety from entering upon this work. This cause of failure rests in the principles of human nature, which it is well to consider. This I express the more strongly, because I believe no missionaries have ever gone forth more bountifully upheld than from this church. And I cannot help saying, as a testimony of that great and good man, now gone from us, but who may be called the father of this mission, that in this he showed his sagacity and humility; that when asked to give injunctions as to the course to be pursued, he said, the field is so new in its features and in its circumstances, that instead of giving rules to guide others, he should in a great measure be guided by the representations sent from the field of labor, proving to the missionaries that he placed the most absolute confidence in them, and in the established principles of human nature. Is not such treatment calculated to make a man work ten times as much as

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otherwise, to show that he is not unworthy of the confidence reposed? If you in him have lost a master in Israel, the missionaries have lost a father and a friend. But it is said there is much work to do at home. This is not the way in which the apostles argued; and will those who in this Assemble have so far succeeded to their office act otherwise? I am glad that much is doing for home, but ten times as much might be done for home and for abroad too. It is cheering to think of the energy that is now shown in the cause of church accommodation in this land, as well as in reference to improved systems of education, and model schools, and the enlightenment of the long neglected and destitute Highlands. I know the Highlands. They are dear to me. There is not a lake, or a naked rock, or a granite peak, that is not dear to me. But inspiration has declared that the field is the world; and would you keep your spiritual sympathies pent up within the rocky ramparts of the Grampians? Would you have them within the wild and rocky shores of this distant isle? The field is the world. The more we are like to God, and assimilated to the divine nature, the more we will view the world as he has done. True friendship, it has been said, has no localities, and so it is with the love of God in Christ. The sacrifice of Calvary was designed to embrace the globe in its amplitude; and let us view the question as God views it—let us view it as denizens of the universe, and we shall not be bounded short of the north or south pole. Wherever there is a human being, there our sympathies must extend.

MY FATHER, I KNOW THEE.

"Judge not the Lord by feeble sense."

I thought myself forgot by Thee,
When danger lowered and hope had fled;
I look'd around me mournfully,
And wished myself among the dead!
The dead ne'er know nor hope nor fear;
Their transient scene of warfare's o'er:
No more invades their eye the tear,
The groan or sigh disturb no more!
But I, provoking still thy rod,
Do yet endure thy chastisement:
My gracious, my long-suffering God,
Is it not for my welfare meant?
Ah, let me 'neath thy cov'ring wing
Take shelter, till the storm be past:
Tho' I but guilt and mis'ry bring,
My soul I on thy mercy cast!
Did'st thou not from the highest heav'n
Send forth thy well beloved Son
To seek and save the tempest driven,
The mourning soul, the lonely one?
Did He not—does He not *now* say

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O weary soul, come unto Me!
And is he not the very way
In which *my* soul doth turn to Thee?
My Father, hear my humble pray'r,
And for his sake, a sinner spare!

THE CALVINISTIC FAMILY LIBRARY.

This work, the general character of which may be gathered from its title, has been recently commenced by an enterprising member of the Associate Reformed Synod of the West, under very favorable auspices and with cheering prospects.

It is to consist of a re-print of old and valuable and rare religious works, setting forth the doctrines of grace and of salvation through Jesus Christ our divine Redeemer. It commences with the re-publication of the Lime-Street Lectures, which are an able defence and maintainance of the Calvinistic doctrines. These, we believe, have never before been printed in this country.

The form of the Calvinistic Library is quarto, with three columns on a page. Each number contains sixteen pages. It is published twice a month. It is printed on good paper and with fair type. The price is two dollars and fifty cents per year, free of postage, provided payment be made in advance.

The work is highly recommended by many ministers of different evangelical denominations, as the Associate, the Covenanters, the General Assembly Presbyterian and the Associate Reformed. It will, no doubt, be the means of doing much good, by furnishing, in a cheap form, a great amount of reading on subjects of vital importance.

If any of the friends of sound doctrine in this region should wish to procure this work, and we can be of any service to them in procuring it, we shall cheerfully render them any assistance of the kind that is in our power. We do earnestly wish that works of this kind may be supported. If they were, we believe that a great mass of vapid and useless matter that passes for religious reading would speedily sink into merited oblivion, and truth would keep the field triumphant over error.

THE ASSOCIATE REFORMED SYNOD OF NEW-YORK,

Will hold its annual meeting in Broadalbin, Montgomery county; the sessions to commence on Friday the fourth inst. at 11 o'clock A. M.

ERRATA.

On page 184, 7th line from the top, for belts read *bells*. On page 236, 5th line from the bottom, for principal port, read principal *mart*.

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CHRISTIAN MAGAZINE.

Vol IV. OCTOBER, 1835. No. 10.

ASSOCIATE REFORMED SYNOD OF NEW-YORK.

Extracts from the Minutes of the Acts and Proceedings of the Associate Reformed Synod of New-York, met in Broadalbin, September 4, 1835.

Broadalbin, September 4, 1835.

Synod met, according to adjournment, and after sermon by the Moderator, Mr. Wilkin, from Mark 16.15. "And he said unto them, Go ye into all the world and preach the gospel to every creature:" was constituted by prayer.

PRESENT,

FROM THE PRESBYTERY OF NEW-YORK.

Ministers.	Elders.	
Rev. John McJimsey, D. D.	Gyan Mackinson,	*Graham's Church.*
" Jos. McCarroll, D. D.	Daniel Farrington,	*Newburgh.*
" M. N. McLaren,	John B. Horton,	*Hamptonburgh.*
" Henry Connelly,	Gabriel H. Horton,	*Bloomingburgh.*
" John Forsyth,	James Waugh,	*Little-Britain.*
" Jasper Middlemas,	Archibald C. Niven,	*White-Lake.*
" James Lillie,		*New-York.*
" Alexander Lewis,		

PRESBYTERY OF WASHINGTON.

Rev. Alex'r Proudfit, D. D.	Isaac Getty,	*Salem.*
" George Mairs, Jr.	Thos. McFadden, James Barclay,	*Argyle.*
" William Taylor,	Charles Fullerton,	*Hebron.*
" Peter Gordon,	Joseph Martin,	*Lisbon.*

PRESBYTERY OF SARATOGA.

Rev. James Mairs,	Daniel Ostrom,	*Galway.*
" Robert Proudfit, D. D.	Benjamin Parker,	*Kortright.*
" Robert Forrest,	John Hume,	*Stamford.*
" Henry S. Wilkin,	James R. Ferguson,	*Springfield.*
" David Caw,	Walter Monteith,	*Broadalbin.*
" James Laing,		*Andes.*
" Thos. C. McLaughry,		*Burlington.*

PRESBYTERY OF CALEDONIA.

Rev. Donald C. McLaren,	Thomas Monteith,	*Caledonia.*
" David Currie,	George S. Telford,	*Sterling.*
" John F. McLaren,	John Scoon,	*Geneva.*
" William Howden,		*Ellicotville.*
" James Beveridge,		*Buffalo.*
" John White,		*Seneca.*

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ABSENT.—Rev. Robert H. Wallis, George Mairs, James Douglass, William Brunton, William Moore, William McAuley.

Rev. Messrs. Koonts, Stevenson and McEwen, were invited to sit as corresponding members.

The Rev. Joseph Kerr, of the Associate Reformed Synod of the West, appeared as a delegate from said Synod, and was invited to take his seat as a corresponding member.

Rev. M. N. McLaren was chosen Moderator, and Rev. John F. McLaren was appointed Assistant Clerk.

The minutes of the last meeting were read.

Agreed that, during this meeting, the Synod will adjourn at 1 o'clock, and meet at 3 o'clock, each day.

Adjourned to meet at 3 o'clock P. M. Closed with prayer.

Three o'clock P. M.

Met and opened with prayer. Read the minutes of the last sitting.

The following members were appointed a Committee of Correspondence, viz: Dr. A. Proudfit, Messrs. John F. McLaren, T. C. McLaughry and Forsyth.

The following members were appointed as a Committee upon Foreign Missions, viz: Dr. McJimsey, Messrs. Forrest, G. Mairs, Jr., and Currie, with Messrs. John B. Horton, McFadden, Walter Monteith and Thomas Monteith.

The following members were appointed a Committee of Supplies, viz: Messrs. Connelly, Gordon, Wilkin and Currie, with Messrs. Farrington, Getty, Parker and Scoon.

Agreed to appoint committees to examine the minutes of Presbyteries, viz:

Of the Presbytery of New-York—G. Mairs, Jr., McFadden: *Washington*—Caw, Mackinson: *Saratoga*—Beveridge, Scoon: *Caledonia*—Forsyth, Hume.

REPORTS OF PRESBYTERIES.

The *Presbytery of Washington* presented the following report, which was accepted:

The Presbytery of Washington respectfully report that, since the last meeting of Synod, some important and unexpected changes have taken place by which our number has been diminished; yet we would not be disheartened. Relying upon the promises of a faithful God, we would take encouragement, and earnestly pray that by these changes the honor and cause of our Divine Redeemer may be promoted in our bounds.

The congregations under our immediate inspection, with little variation, continue as they were at our last report. The ordinances of religion are, in general, well attended, and accessions respectable with reference to numbers, have been made in all our churches during the past year, of those whom we trust will be finally saved.

The call from the Western Associate Reformed Church of Cambridge, to Rev. Peter Gordon, referred to in our last report, was not

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accepted. Mr. Gordon, however, has been laboring for the most part of the year past in said congregation, according to presbyterial appointment, and with gratitude to the great Head of the church, we state, that his labors have not been in vain.

Rev. William Howden, in the month of May last, left our bounds with a view to labor as a missionary among the weak vacancies in the county of Cattaraugus, under the inspection of Caledonia Presbytery. While we deplore the loss of brother Howden's co-operation in promoting the cause of the Master we serve, we hope and pray that he may indeed be a messenger of peace to the friends of Zion, and the happy instrument in God's hand of turning many from darkness to light in his new field of labor.

The students of divinity under the care of Presbytery, are John D. Gibson, and Henry Barnes, a graduate of Union College. It may be recollected that Mr. Barnes was reported, a few years since, to Synod, as a student of theology under our inspection, but having received and accepted an invitation from the trustees of the academy in Salem to take charge of that institution, he was compelled, in some measure, to relinquish his theological study: at his own request, he was, on the 17th of June last, permitted to resume his former standing with this Presbytery, with a purpose to pursue a regular course of study with as little interruption as possible. The case of Mr. Barnes is recommended to the consideration of Synod.

Mr. Irvine came into our bounds agreeably to the direction of Synod; his public services among us were highly acceptable, and, we trust, profitable. To grant the request of a respectable member of Saratoga Presbytery for ministerial aid, he was permitted, at our meeting in June, to spend the month of August in the bounds of said Presbytery.

Mr. Alexander Proudfit, having completed the period of study in the seminary, required by Synod, and delivering before Presbytery the usual course of trials, was licensed on the 20th day of May last, to preach the Gospel of our Lord Jesus Christ, as a probationer.

At our meeting in November last, Mr. Moore, upon testimonials from the Presbytery of Belfast, (Ireland,) in connexion with the General Synod of Ulster, was received by Presbytery as a regular licentiate, and after satisfactorily fulfilling trials assigned him, he was in February last ordained to the work of the holy ministry.

At a special meeting of Presbytery, held on the 25th of August, the pastoral relation between the Rev. James McAuley and the congregation of Hebron was dissolved, and upon request, Mr. McAuley received a certificate of dismission from Presbytery, with a design to connect himself to the Associate Reformed Synod of the West. At same meeting a petition was presented from the vacant congregation of Old Cambridge for the moderation of a call, which was granted: a call has been prepared, and has this day been presented to Rev. Peter Gordon, which was accepted.

The vacant congregations under our immediate inspection are He-

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bron, Lisbon, and West Cambridge. The first two are able and willing to support a stated ministry, and are anxious to obtain the regular administration of the word and ordinances among them. We therefore hope that in the disposition of probationers and unsettled ministers, Synod will be mindful of our wants, and give us as much assistance as may be consistent with the claims of others.

All which is respectfully submitted.

GEORGE MAIRS, *Clerk.*

A statistical table of the congregation of Argyle accompanies this report, viz:

Families of 1st class 151: Do. 2d do. 9: Adults admitted to sealing ordinances 328: Admitted on examination 11: Certificate 4: Removal by emigration 14: By death 5.

Contribution from the congregation of Argyle to Missionary Fund $65 87, including a donation to Rev. William Howden, missionary to the county of Cattaraugus.

That part of the above report which relates to the case of Mr. Barnes, was referred to a select committee consisting of Drs. McJimsey and McCarroll, and Mr. Currie.

The Presbytery of Saratoga presented the following report, which was accepted; and the Clerk of said Presbytery was ordered to fill up the statistical table:

The Presbytery of Saratoga respectfully report to Synod, that on the last day of December last, an unanimous call was presented to Presbytery, addressed to the Rev. Henry S. Wilkin, from the congregation of Springfield, which was sustained and transmitted to the Presbytery of Caledonia. And, said call having been accepted, Mr. Wilkin was installed in the pastoral charge of said congregation, on the 24th day of June last: On the same day, the pastoral relation between the Rev. James Mairs and the congregation of Galway was dissolved by mutual consent. This congregation being fully able and willing to support gospel ordinances, we humbly and earnestly solicit the Synod for such aid as may enable us to give them constant supply.

At an adjourned meeting of Presbytery, on the 23d day of July, at Galway, Mr. Thomas C. McLaughry was ordained to the gospel ministry without a charge; and Mr. William McLaren, after delivering the usual trials, was licensed to preach the gospel.

With relation to our settled congregations, there is nothing very special to claim remark. Their circumstances are about the same as at our last annual report. Through the mercy of God they all enjoy peace; their attendance on divine ordinances is regular and solemn, and we trust not without profit; and there is a regular increase of members to the communion of the Lord's supper, in all our churches.

With respect to our vacancies, the Rev. James Laing has labored chiefly in Andes, and with success; to which has been added another vacancy in the vicinity, lately taken under the care of Presbytery,

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named Cabin-Hill, in which Mr. Laing has been laboring one half of his time since July last; and it is supposed that the two vacancies will be shortly able (if they are not so at present) to support the gospel.

Mr. McLaughry has labored the greater part of his time during the year in Burlington, and we trust with success. Thus, when one of our vacancies is ripe for settlement; two of them nearly so; and others, such as New-Hartford, Lenox and Meredith, requiring occasional supplies; the Synod will see the propriety and absolute necessity of increasing our ministerial aid.

By order of Presbytery,

H. S. WILKINS, *Moderator.*

DAVID CAW, *Clerk pro. tem.*

The Presbytery of New-York presented the following report, which was accepted:

The Associate Reformed Presbytery of New York, beg leave to report to Synod, that through the goodness and mercy of God, they are still permitted to occupy a place and exert an influence in the commonwealth of peace. In some of our congregations considerable additions have been made to our communion during the past year; in others the decrease has more than equalled the increase; and in all our congregations harmony appears to prevail among the members. An increased attention has been given in some of our congregations to sabbath school instruction, to family instruction, and family devotion, and to the cause of missions; and the benevolent institutions of our country continue to receive encouragement and patronage in all our congregations.

We cannot record any remarkable outpouring of the Spirit among us; but we have abundant reason to be thankful to our God for his restraining and quickening grace to our members and to our ministers, keeping us back from the course pointed out by that popular charity which is afraid of the truth; and enabling us in some measure to maintain that godly conversation which excites opposition from a persecuting world.

At an adjourned meeting in December, Mr. Joshua S. Spalding was received as a student of theology under the care of this Presbytery, and has attended, the last session, at the Seminary. At our stated meeting in May, the Rev. Alexander Lewis, of Pictou Presbytery, Nova Scotia, was received as a member of this Presbytery, and Mr. David L. Proudfit was licensed to preach the everlasting gospel. At the same meeting Mr. Samuel Tapping was received as a student of theology under the care of Presbytery: and the following question was referred to Synod for decision; "Was the following resolution, to wit, 'To ascertain their ecclesiastical standing, ministers should bring certificates, not only from the presbyteries, but also from the moderator and clerk of the synods to which they belong,' intended to be confined in its application, to the Scottish churches, or to apply to all other churches?" At a subsequent meeting on the 10th of June,

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appointed for the purpose of deciding on an application from the Rev. Jasper Middlemas, to be separated from his congregation, the pastoral relation between him and White-Lake congregation was dissolved and the congregation declared vacant. At the same meeting three petitions were received, subscribed by sundry persons calling themselves by the names of the Associate Reformed Congregation of Dimock, Pennsylvania; the Associate Reformed Congregation of Dundaff, Pennsylvania; and the Associate Reformed Congregation of Carbondale, Pennsylvania, requesting Presbytery to take the oversight of them as vacancies; which petitions were severally granted. We hope Synod will remember these vacancies and grant us as much of the labors of their unsettled ministers as they may judge expedient. A statistical table accompanies this report.

All which is respectfully submitted.

JOHN McJIMSEY, D. D. *Moderator.*

H. CONNELLY, *Clerk.*

The Presbytery of Caledonia presented the following report, which was accepted:

The Presbytery of Caledonia report to Synod, that, during the past year, considerable improvement has taken place in their condition. Mr. Howden has been appointed to an interesting and important field of labor in Cattaraugus county, and has, for several months, been preaching in Ellicotville, Freedom and Franklinville. These places are contiguous to each other, and afford a convenient and promising field for missionary exertion. There are Associate Reformed people, in each of them, to form the nucleus of a future congregation; and the Presbytery beg the attention of Synod to this field of missionary labors. Mr. John White has been settled in the congregation of Seneca: he was ordained and installed on the 14th of May last. The congregation of York is still vacant, but anxious to obtain a pastor. The other congregations are in about their usual circumstances, receiving, from time to time, small accessions; enjoying internal peace, and respect from those without: but none of us are evincing that lively and unanimous and operative solicitude for the good of souls, and for the universal spread of the gospel, which we ought to do. Our vacancies, of which there are three, are not improving; nor can they be expected to improve, with the scanty supply of preaching which they receive. Some of them are very anxious for the ordinances of the gospel; and the Presbytery do earnestly request of the Synod, the appointment of as large a supply to our bounds as is consistent with like requests from other quarters. A statistical table accompanies this report.

D. C. McLAREN, *Moderator.*

JOHN WHITE, *Clerk.*

A memorial from the Presbytery of Saratoga, on the subject of fellowship meetings, was read and referred to a select committee,

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consisting of Drs. McCarroll and A. Proudfit, and Messrs. Currie, Walter Monteith and Farrington.

The account of the Treasurer of the Seminary fund was read and accepted.

The report of the Treasurer of the Missionary fund was read and accepted.

The report of the Treasurer of the Contingent fund was read and accepted.

Agreed to spend to-morrow forenoon in religious exercises. Mr. M. N. McLaren and Dr. McJimsey were appointed a committee to arrange the exercises.

The Rev. Mr. Kerr, the delegate from the Synod of the West, was heard in relation to the object of his appointment. Whereupon,

Resolved, That we receive, with much pleasure and affection, the Rev. Joseph Kerr, as a delegate from the Associate Reformed Synod of the West, and the communications he has made to Synod, in regard to the prosperity and prospects of that branch of the church, and are thankful to our God that a personal correspondence, by official delegation, is now actually established with that Synod.

Mr. Kerr was requested to give the substance of his address in writing, to be published in the Magazine.

The editor of the Christian Magazine presented his annual report, which was accepted and referred to a committee consisting of Messrs. Currie, G. Mairs, Jr., Parker, Niven, Dr. R. Proudfit and Farrington.

The following is an extract:

The Synod is the best judge of the question, whether, under these circumstances, it is expedient to continue the Magazine in its present form; brethren, ministers and elders, can best tell whether, in the church at large, it appears to be useful as an auxiliary in the cause of Christ; whether the payment for it, i. e., the exchange of one dollar and a quarter for such an amount of religious and intellectual matter, be an impoverishing bargain to the disciples of Christ within their knowledge: brethren best know whether or no they themselves care any thing, or enough about its continuance and prosperity; whether they do any thing, or enough, for making it what it ought to be in point of matter and of pay.

It is confidently believed, that, with even moderate efforts throughout our body, the number of subscribers might be nearly doubled. The Synod last year authorised the employment of an agent to procure subscribers. This has not been done, for the simple reason, that, at the extremely low rate at which the Magazine is sold, the expense of an agent to travel from one region to another, would be disproportionably great to the benefits resulting from his labors. Some efforts were made, without success, to procure local agents, in different parts of the church. This still seems to be the best plan, if min-

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isters, or any other persons, would designate suitable individuals, who, for a reasonable remuneration, would spend a few days or weeks actively in the business.

If the work is judged by Synod to be useful, and if it be thought that it can with advantage be continued, the editor has no objection to continue his connexion with it. But, in view of meeting accumulating pecuniary embarrassments and difficulties, unless there be a vigorous and united effort for the enlarged circulation and usefulness of the work, he would prefer being released from the appointment with which the Synod has hitherto honored him. May the divine Head of the church direct us, and make all our plans and labors conducive to his glory and the good of souls.

JOHN F. McLAREN, *Editor.*

Geneva, August 27, 1835.

The commissioners on the Library case reported, verbally, that the trial is in progress, and will probably be argued in the course of next spring.

Rev. J. Mairs had leave of absence for to-morrow forenoon.

Adjourned to meet to-morrow morning at 10 o'clock. Closed with prayer.

September 5th, 10 *o'clock A. M.*

Met and opened with prayer. Read the minutes of the last sitting. The Synod engaged in religious exercises during the greater part of the forenoon, Dr. McJimsey in the chair.

The moderator resumed the chair.

Resolved, That Messrs. Farrington, Barclay, Scoon, and Ferguson be a committee to devise means to raise funds for defraying the expense of the library suit.

Resolved, That a committee, consisting of Dr. McCarroll and Mr. J. F. McLaren, be appointed to prepare an account of the state of religion, and a pastoral letter to the churches.

Ordered, That the stated clerk act as treasurer of the Missionary fund, and that Mr. Farrington act as treasurer of the Seminary fund, during this meeting of Synod. Adjourned to meet on Monday morning at ten o'clock. Closed with prayer.

September 7th, 10 *o'clock.*

Synod met and opened with prayer. Read the minutes of the last sitting.

The Committee of Missions presented the following report, which was accepted:

The Committee of Missions beg leave to report to Synod that, during the last year, the field for missionary labor has greatly increased in all our Presbyteries; and the number of unsettled ministers and probationers having also increased, more has been done for cherishing vacancies than in any former year. For the state of the vacancies we must refer the Synod to the reports of the Presbyteries to

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which they respectively belong; and for the details of receipts and expenditures we refer to the treasurer's account. According to this it appears, there is a small balance on hand; but it is to be remarked that the appropriations made last year have not been all liquidated; and as there are numerous claims on the committee for missionary services rendered during the year, we have reason to apprehend that we will be unable to meet all demands, unless the contributions at this meeting shall be greater than they have ever yet been. We suggest to Synod the propriety of enjoining it upon Presbyteries to require their vacancies to make greater efforts to compensate those who labor occasionally among them. The object of this society is only to *help* weak congregations and vacancies; not to relieve them from all exertion. We think the contributions from most of our settled congregations, liberal; but we think some of our vacancies have not done as much as they ought to have done for their own support. Should this continue, we must either diminish the amount of compensation, already little enough, to our missionaries, or withhold aid from regions of real want and desolation.

All which is respectfully submitted.

By order of the committee,

ROBERT PROUDFIT, *Clerk.*

The Committee on Foreign Missions asked and obtained leave to withdraw for a short time.

Resolved, That the first resolution adopted last year respecting the admission of ministers from other churches, be so modified that the certificates of Presbyteries shall usually be deemed satisfactory.

The Committee upon *Foreign Missions* presented the following report, which was accepted:

The Committee on Foreign Missions beg leave to report, that in their view of this subject, it is one which is worthy of the most serious consideration of the Synod and of the churches under its care. The obligation which rests upon the christian church to evangelize the world, by sending the gospel of the grace of God to the Gentile nations, is too plainly recognized by the Divine Master, to be called in question by any who love his name, or have any regard for the salvation of their fellow men. The christian church, neither in her ministry, nor in church judicatories, nor private members, can release herself from the responsibility of obedience to the command of the risen and Divine Saviour, "preach the Gospel to every creature," until the earth be filled with the knowledge of the Lord as the waters fill the sea. And yet how little comparatively has hitherto been done by the church at large, for the accomplishment of this object. As a branch of the church of Christ, we have to acknowledge, and we would do it under a humbling sense of our sin, that we have come far short of our duty in this matter. Although many individuals of our church have taken an early and a deep interest in the foreign missionary cause, and contributed liberally of their worldly substance

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for its support, yet it must be admitted as a fact, that this Synod, as the highest judicatory of our church, have done little more than to recommend it to the favorable regard of the churches under its care. It may be respectfully asked, is this all that can be done, or is our duty to do? Can we, taking into view the resources of our churches, in faithfulness to our Lord, answer this question in the affirmative? The time seems to have arrived, in the judgment of your committee, when the Synod ought to take a deeper and a more efficient agency in our Master's work for evangelizing the world. Various denominations of Christians in our own and other lands are coming up to the help of the Lord, in the furtherance of this work, and have their missionaries already in foreign fields for instructing the heathen in the way of salvation; and it is no less our duty, as a branch of the visible church, to have ours there also, according to the extent of our means. A spirit of dissatisfaction is beginning to manifest itself, in some parts of our church, on account of the apparent reluctance, or timidity of our Synod, to embark efficiently in the foreign missionary cause. This dissatisfaction will increase and eventually weaken our body, if the Synod do not very soon, adopt a more decided and efficient course in relation to this important duty. So far from diminishing our public resources for domestic missions, and the other public interests of our church, it is believed, that it would be the best means, under the blessings of the Great Head of the church, of augmenting them. If through our instrumentality, the precious gospel of Christ in its purity be sent to any portion of the heathen world, which is now sitting in darkness and the shadow of death; and be made the means, as we have ground to expect from the promise of God, of bringing them to the knowledge of the way of salvation, and of turning them from idols to the worship of the living and true God; the intelligence of such blessed results, there is ground to believe, would have a happy and a powerful reaction on all the churches connected with us, in promoting a missionary spirit among them; and in enhancing the value of the gospel in their own estimation, as the great means of salvation to a sinful and lost world, and of building up the kingdom of Christ; and your committee are fully persuaded, that no church or congregation will prosper in a spiritual sense, or long continue to prize and enjoy the gospel themselves, which takes no interest in, and will make no exertions for sending the gospel to those who are without it, and who are perishing for lack of vision, and sinking down into the grave without Christ and without hope.

Taking this view of this important subject, your committee would present the following resolution, for the consideration of and adoption of Synod.

Resolved, That this Synod consider it their solemn and immediate duty to engage in the foreign missionary cause; and that in reliance upon the aid of the God of missions, and the co-operation of all our churches, we will, as soon as practicable, occupy this field of labor.

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The Rev. Mr. McEwen, agent of the Western Foreign Missionary Society, was heard on the subject of foreign missions.

The following resolution was proposed and adopted, viz:

Resolved, That we are obligated, from motives of respect to the authority of our Lord and of compassion to the souls of perishing heathen, to come forward, without further delay, in our efforts to give the Gospel to the benighted nations of the earth.

Resolved, That a committee of foreign missions be appointed:— Whereupon, Drs. A. Proudfit, McCarroll and McJimsey, Messrs. M. N. McLaren, Lillie and Forsyth, with the Elders Messrs. Niven and Farrington, were appointed said committee.

Rev. Mr. Forrest having stated that he had made a donation of books to this Synod for the use of the theological seminary at Newburgh, it was unanimously resolved, that the thanks of Synod be given to the Rev. Robert Forrest, for his liberal donation, and that a catalogue of said books be entered on the records of the Synod.

The following report from *the superintendents* was read, accepted and referred to a select committee consisting of Rev. Messrs. Lillie, Currie and Forsyth:

The board of superintendents of the Seminary beg leave to present to Synod their annual report.

They met at Newburgh upon the 6th of May, and found the following students who had attended the course of instructions during the Session;

Messrs. Alexander Proudfit, of the Presbytery of Washington, who had completed his fourth year. David L. Proudfit, of the Presbytery of New-York, and William McLaren, of the Presbytery of Saratoga, who had completed their third years. Andrew Johnston, of the Presbytery of New-York, who had completed his second year. William A. McKinney, of the Presbytery of New-York, John D. Gibson, of the Presbytery of Washington, and Joshua Spalding, of the Presbytery of New-York, who had completed their first years.

In the report of last year, it was neglected to mention, that Mr. McLaren had, by permission of Synod, prosecuted his studies for one year, under the direction of the presbytery of Saratoga, previous to his entering the seminary.

The usual number of days were spent in the examination, extending to the different branches of theological study. Discourses were also delivered in public, upon different evenings. The board have only to renew their expressions of satisfaction with the diligence of the professor and students, and to assure the Synod, that the examinations and discourses were as satisfactory as they have been in former years.

Mr. Alexander Proudfit, having finished the course of study prescribed by Synod, was furnished with a proper certificate. The Presbyteries of New-York and Saratoga, were permitted to take on trial, for licensure, the students belonging to them, who had comple-

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ted their third year, according to the resolution of last Synod, it being understood, that they would return to the seminary during the next session.

The board would inform the Synod, that something must be done, and done speedily, to mitigate the labors of the professor: his health was evidently impaired, during the last session, and it is probable, there may be an increase of students, during the next term. The subject is not without difficulties, when we consider the weak state of our church, both in respect to numbers, and to pecuniary resources; but encouraged by what God has already done for us, let us take courage and press forward. Three plans have been suggested to the board, any of which may serve a valuable purpose. First, that the Synod take upon themselves the whole support of Dr. McCarroll, whose labors shall be confined to the Seminary, and that the congregation of Newburgh be at liberty to call another pastor. Secondly, that Dr. McCarroll's labors in the seminary be confined to Biblical theology, and that a professor be chosen who shall repair to Newburgh, during the session, and who shall teach didactic and polemic theology, and church history; and that these two professors supply the congregation of Newburgh. Thirdly, that an unsettled minister or probationer, be stationed at Newburgh during the whole of the session, to supply the congregation with sermon, at the expense of the Synod.

It is probable that the first of these plans would be the most expensive. There might be very little difference in respect to expense between the second and third, unless the minister chosen to be second professor, has a congregation, which it would be requisite to supply with sermon at the expense of the Synod. The board would respectfully suggest, that great deference ought to be paid to the judgment and wishes of Dr. McCarroll himself. They have had no conversation whatever with him upon the subject.

The second plan suggested, considering the circumstances of our church, perhaps, combines more advantages than any other. Dr. McCarroll has a predilection for Biblical theology, which is of the first importance for such a Seminary, and claims undivided attention, for it is constantly presenting subjects which are new. We should as far as possible, gratify this, as we shall find it much more difficult to find men qualified for this branch of the divinity course, than for any other. By assigning to another, that part of the course which relates to systematical theology, considerable aid will be afforded to the present professor. And the subjects of church government and church history, now demand particular study, (considering the present state the christian church in general,) from all who are destined for the gospel ministry.

The person chosen for professor of systematical theology, &c., should, if possible, be in the prime of life. It will require, for some time, considerable application, and to appoint one advanced in years, who has hitherto been engaged in active life, (unless his ac-

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quirements are very great,) might soon prove fatal to him. There is a maturity of judgment, and an extent of reading, requisite for the station, which renders it improper to appoint a young man.

The board are sensible of the difficulties which may be found in the appointment of another professor: they have judged it proper, however, to state their views to the Synod. If nothing can be done in affording aid to the seminary, constant supply for six months, to the congregation of Newburgh, is indispensable. The present mode of affording a temporary aid, by the Presbyteries, is very inconvenient, and serves no valuable purpose.

The board would recommend to Synod, to enjon those students who have been licensed upon the expiration of their third year, to abstain from preaching, either in our own, or in other churches, during the whole of the session at the seminary, and to devote their whole attention to their studies. Four years, is as short a space of time as should ever be devoted to a course of theological study, and it would serve no purpose whatever, for them to return to the seminary in their fourth year, if they shall be at liberty to preach for every one who may invite them.

All of which is respectfully submitted.

ALEXANDER PROUDFIT,
JOHN McJIMSEY,
ROBERT FORREST,
JOHN F. McLAREN.

Broadalbin, Sept. 1835.

Rev. Mr. Forrest presented to Synod a copy of the life and diary of the Rev. Ebenezer Erskine, to be deposited among the records of Synod.

The following resolutions were proposed and adopted:

Resolved, That a committee of one member from each Presbytery be appointed to take into consideration the expediency of selecting a site and erecting suitable buildings for the use of the Associate Reformed Theological Seminary, and that they report during the present meeting of Synod.

Resolved, That if said committee report that it is expedient that such buildings be erected, they report further what course is desirable to be pursued to effectuate the object.

Messrs. Niven, Getty, Telford and Ostrom were appointed said committee.

Adjourned till half past 3 o'clock P. M. Closed with prayer.

Half past 3 o'clock P. M.

Synod met and opened with prayer.

The clerk reported that the collection taken up last evening for the missionary fund, amounted to $31 96. He also reported donations of $5 each, from Mrs. Stocking, of Buffalo, and William Gillespie, Esq. and Archibald Niven, Esq. both of White-Lake.

The Committee of Foreign Missions reported, that they had opened

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a subscription for raising funds for this object. It was agreed to call upon the members to ascertain what may be expected from the churches for this purpose; after which it was

Resolved, That sufficient encouragement has been given to act upon the subject of foreign missions.

The committee to whom was referred the report of the Editor of the Magazine, presented the following report, which was accepted, and the resolutions contained in it were adopted:

The committee appointed upon the report of the editor of the Christian Magazine, beg leave to report to Synod, that, in the judgment of your committee, the deficiency in the efforts necessary to sustain the Christian Magazine, is to be ascribed, in a considerable degree, to the indifference of ministers and elders in some sections of the church, as may be ascertained by reference to the report of the editor.

The continuance of the Magazine, it is believed, is intimately connected with the best interests of this Synod and the public interests of religion; and, with proper exertions, we entertain no doubt that it may be continued under favorable circumstances. The number of copies now published, far exceed the anticipations of Synod at its first establishment, and the number may, with diligence, be increased.

We therefore recommend to Synod, for its adoption, the following resolutions:

Resolved, That this Synod do, at its present meeting, appoint an agent or agents in each congregation, whose duty it shall be to procure subscribers and collect pay for the Magazine, and to report to the editor by the 1st of December next, and to this Synod at its next meeting.

Resolved, That the Rev. D. C. McLaren and the Rev. John White be, and they are hereby appointed, a committee in conjunction with the editor of the Magazine, to determine, after such efforts have been made to promote its circulation, whether it is practicable to continue the work after the expiration of the present year.

Resolved, That this Synod recommend to each congregation the adoption of such measures as shall tend to secure the introduction of a copy of the Christian Magazine into every family under the inspection of the Synod.

Resolved, That John F. McLaren be, and he is hereby appointed editor for the ensuing year, and that he receive two hundred and fifty dollars for his services.

Resolved, That Messrs. White, McLaughry, and I. B. Horton, be a committee, in conjunction with the editor, to ascertain where the deficiencies in payment for the Magazine occur.

The appointment of agents under the first resolution was postponed till to-morrow morning.

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The committee to whom was referred the case of Mr. Barnes, presented the following report, which was adopted:

The committee on the case of Mr. Barnes, a student under the care of the Presbytery of Washington, cannot perceive any ground for the action of Synod, and therefore would leave it with the Presbytery to act in the premises as they may judge proper, with the understanding, that any time during which he may pursue his studies in private be not viewed as any deduction from the time of study at the Theological Seminary, as prescribed by Synod.

The committee on the library suit presented the following report, which was laid on the table:

The committee in relation to the expenses of the library suit respectfully report the following resolutions; That the Synod raise the sum of $1,000, and that of this sum the Presbytery of Washington be enjoined to raise the sum of $250; the Presbytery of Caledonia $100; the Presbytery of Saratoga $250, and the Presbytery of New-York $400: and further, That any sum heretofore contributed by either of the presbyteries towards the expenses of said suit, be accounted to their credit as part of the above assessment; and That the several presbyteries be enjoined to pay to David W. Bate, Esq. on or before the first day of May next, the whole amount that is due from them agreeably to the above assessment.

DANIEL FARRINGTON, *Chairman.*

Adjourned to meet to-morrow morning at ten o'clock. Closed with prayer.

September 8th, 10 o'clock A. M.

Synod met and opened with prayer. Read the minutes of the last sitting.

The report of the committee appointed to devise means for defraying the expenses of the library suit was called up and the resolutions contained in it were adopted.

The committee of supplies presented their report, which, after amendments, was adopted, as follows: (See page 348.)

Resolved, That presbyteries be, and hereby are, enjoined to inquire whether unsettled congregations, which are able to support the gospel, make provision for the support of missionary services appointed to them, so that no unnecessary drafts be made on the missionary fund, which is intended to aid feeble churches in destitute regions.

The committee on the erection of public buildings for the Seminary presented a report, which was accepted.

Resolved, That the above report be laid on the table till next year.

The committee to whom was referred the report of the Superintendents, presented their report, which was accepted, and the clause authorising the Professor to select one of the senior students to assist in teaching the sacred languages, was adopted. The remainder of the report was laid on the table till the following morning.

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The committee appointed some years ago, on the subject of the *baptism of adopted children*, presented their report, which was read, and, after discussion, laid on the table till next year.

The resolutions of Mr. Connelly, on the subject of Psalmody, which were laid over from last year, were taken into consideration.

Mr. Fullerton had leave of absence during the rest of this meeting.

Adjourned to the usual hour. Closed with prayer.

3 *o'clock P. M.*

Synod met and opened with prayer. Read the minutes of the last sitting.

The Synod resumed the consideration of Mr. Connelly's resolutions. After considerable discussion, the following resolution was proposed and adopted.

Whereas, the resolution of the General Synod of 1816, permitting the use of the Dutch version of Psalms, has been virtually and practically annulled, by two resolutions of this Synod, one passed in 1824, the other in 1830, and by the habitual practice of all our churches in public worship, therefore,

Resolved, That all further action upon this subject is unnecessary.

Dr. McJimsey offered resolutions on the subject of Psalmody, which were laid on the table till to-morrow morning.

The committee concerning deficiencies in payment for the Magazine, presented a report, which was accepted.

Rev. John F. McLaren, Messrs. Telford, McFadden, Barclay and Scoon had leave of absence for the remainder of this meeting.

The following gentlemen were appointed agents for the Magazine, pursuant to a previous resolution:

John McMurray, Esq.	*Salem.*	Mr. Gillespie,	*Carbondale, Pa.*
Samuel Livingston, Esq.	*Hebron.*	Samuel Barclay,	*Dimock, Pa.*
Samuel F. Tomb,	*Argyle.*	John Low, Esq.	*Charlton.*
Robert Marshall, Esq.	*Cambridge.*	John Stewart,	*Broadalbin.*
William Whiteside,	*West Cambridge.*	Benjamin Parker, Esq.	*Kortright.*
Joseph Chambers,	*Lisbon.*	James Russel,	*Stamford.*
Thomas Purvis,	*Madrid.*	Robert Fletcher,	*Andes.*
Thomas Oliver,	*Potsdam.*	James Oliver,	*Burlington.*
Jason Gillespie,	*Graham's Church.*	James Young,	*Springfield.*
John Wise,	*Little-Britain.*	Andrew Marshall,	*Cabin-Hill.*
Stephen Belknap,	*Bloomingburgh.*	Andrew Roger,	*Lenox.*
D. Niven & Geo. Wallace,	*Newburgh.*	Thomas Monteith,	*Caledonia.*
Walter Brinkerhoff,	*New-York.*	David McDonald,	*York.*
William McKie,	*Philadelphia.*	James Sharp,	*Sterling.*
William Gillespie, Esq.	*White-Lake.*	Robert Carson, Jr.	*Seneca.*
Alfred Booth,	*Hamptonburgh.*	William D. Stewart,	*Erin.*
John Irving,	*Dundaff, Pa.*	Adam Charlton,	*Ellicotville.*

The following resolutions were proposed and adopted:

Resolved, That it is expedient to adopt some measures for checking, with the Divine blessing, the progress of Popery in this land, and that, therefore, it be recommended to all the ministers in our connexion, to take some suitable opportunity of presenting this subject to their respective charges.

Resolved, That the next meeting of this Synod be held at the Franklin-street church, in the city of New-York, on the first Friday of September, 1836, at 11 o'clock A. M.

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Resolved, That Rev. John F. McLaren be appointed to preach the opening sermon, at the next meeting of Synod, in case of the absence of the Moderator.

Resolved, That Rev. J. Forsyth be appointed to preach the Missionary sermon, and Rev. Mr. Caw be his substitute.

Adjourned to meet to-morrow morning at 8 o'clock. Closed with prayer.

September 9th, 8 o'clock A. M.

Synod met and opened with prayer by Dr. A. Proudfit, the Moderator being absent. Read the minutes of the last sitting.

The committee on the memorial from the Presbytery of Saratoga, on the subject of fellowship meetings, presented the following report, which was accepted, and the resolution contained in it adopted.

The committee to whom was referred the memorial of the Presbytery of Saratoga, on the subject of *fellowship meetings*, respectfully report,

That, in the judgment of your committee, the subject contemplated in the memorial, is of vital importance, demanding much more attention than it has heretofore received in our churches. Meetings for prayer and spiritual conference, are wisely adapted to promote the cause of truth and holiness, as will be attested by all who have intelligently and conscientiously waited upon God in this institution. Your committee, therefore, recommend to Synod the following resolution:

Resolved, That this Synod, in compliance with the request of the Presbytery of Saratoga, recommend to all the churches under the inspection of Synod, that such meetings for prayer and spiritual conference be established, as soon as practicable, in all those congregations where they have been neglected.

The following resolutions were proposed and adopted:

Whereas, it is the duty of communities, no less than of individuals, to consider the works of the Lord, and to regard the operations of his hand—and, under the smiles of his providence and grace, to offer special thanksgiving and praise; and

Whereas, the Head of the church, in the riches of his condescension, is apparently smiling on our Zion, in bringing forward youth to serve him in the ministry, in preserving harmony among our ministers and elders and private members, and in the enlargement of our boundaries by the increase of our vacancies; therefore,

Resolved, That such day as the governor of this state may recommend, be set apart, in our several churches, for the exercises of special thanksgiving and praise to the great Author of our mercies, for the expressions of his loving kindness.

Resolved, That, as our alms are very properly counted with other devotional exercises, a collection be taken upon that occasion in aid of our Missionary Fund.

Resolved, That this Synod concur with other sister churches in

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setting apart the first Monday of January next, for the exercises of fasting and special prayer for the conversion of the world.

Resolved, That the thanks of this Synod be tendered to the congregation of Broadalbin, for the cheerful and liberal hospitality shewn to the members of Synod during its present session.

The following resolution was proposed and adopted:

Whereas, great danger to the cause of truth and religion and to the prosperity of our country, is to be apprehended from the exertions made by Roman Catholics to propagate their erroneous principles, and spread their anti-christian influence among us, alike destructive to civil and religious liberty; and, as it is highly seasonable and the duty of the church, by all proper means, to counteract their exertions and influence; therefore,

Resolved, That a committee be appointed to prepare a public testimony, to be laid before Synod at its next meeting, warning our people and the churches against the errors and practices of the Roman Catholic superstition.

Drs. McCarroll and McJimsey and Rev. James Lillie were appointed said committee.

Rev. James Lillie was appointed the delegate from this Synod to the Synod of the West.

It having been intimated that the Rev. William Howden has it in contemplation to visit his friends in Great Britain during this fall:

Resolved, That the Rev. W. Howden be, and he is hereby authorized to solicit and receive donations for the funds of the Domestic Missionary Society of this Synod, and for other purposes connected with the interests of the mission of which he has charge, in the county of Cattaraugus, in the state of New-York.

The Synod took up the report on the Seminary, whereupon, it was unanimously

Resolved, That the Rev. Dr. Alexander Proudfit be, and he is hereby appointed Professor of Pastoral Theology and of Ecclesiastical History; and that the term of study in these departments, be contemporaneous with the term of study in Systematic Theology.

Resolved, That Dr. Proudfit be requested to withdraw his application to the Presbytery of Washington for a dismission from his pastoral charge in Salem; and that his congregation be requested, by this Synod, to acquiesce in his appointment as Professor in the Theological Seminary at Newburgh.

Ordered, That the Treasurer of the Seminary fund pay Dr. McCarroll two hundred and fifty dollars for his services in the Seminary during the past year.

The Synod entered upon the resolutions offered by Dr. McJimsey respecting an improved version of the Psalms.

After amendments, the preamble and resolutions were adopted and are as follows:

The Synod, taking into consideration the actual state and prospects of the church, in relation to the psalmody to be used in the social and

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public worship of God, in singing his praises, deem it to be their duty to declare, and by this act do declare, to the churches under their care, their unshaken attachment and adherence to the principle of a scriptural psalmody, as recognized in the constitution and standards of the Associate Reformed church. (p. 406,7.) But to prevent mistaken or erroneous views on this important subject, the Synod deem it no less a duty which they owe to the church, and the purity of divine worship, in singing the praise of God, to declare, that adherence to a scriptural psalmody, is, by no means, inconsistent with efforts, on the part of the church, to procure an enlarged and improved metrical version of the Book of Psalms, so as to embrace a greater extent and variety of metre. While the metrical version now in use in our churches, is justly held in high estimation by the Synod; and it is by no means their design or wish to lay it aside in singing the praises of God in his social or public worship; yet it is believed that, in some respects, it is capable of improvement; as no person, in consistence with truth, can maintain that the mere versification of the Psalms into metre is of divine inspiration. But the improvement referred to, and which seems desirable in the present circumstances of the church, relates to greater variety of metre, and the change of a few obsolete words and phrases, in our present version, so as to render the sense of the inspired Psalms more intelligible, and the poetical version, in some instances, more smooth and harmonious: and for the attainment of so desirable an object, the following resolutions are submitted to the consideration of Synod:

Resolved, That a committee be appointed to procure a version of the inspired Book of Psalms, so as to embrace a greater variety of metres, retaining our present version, with such amendments as, in a few instances, will render the metre more harmonious, and the sense equally near the original.

Resolved, That those sister churches which are now in the use of our present version, be requested to co-operate with this Synod, in preparing the contemplated version; and, if they deem it proper, to appoint a committee to co-operate with a committee of this Synod on this subject, so that, by means of our united counsels and exertions, a scripture system of Psalmody may be prepared, which, with the blessing of the Head of the church, may promote the edification and comfort of the church at large.

Drs. McCarroll, McJimsey, A. Proudfit, and Rev. J. F. McLaren were appointed the committee, in accordance with these resolutions, with directions to report at next meeting of Synod.

Ordered, That the Clerk transmit copies of the aforesaid resolutions, to the Associate Reformed Synods of the West and South; to the Associate Synod; and to the Reformed Presbyterian Synod.

Dr. McJimsey, Messrs. G. Mairs, Jr., Forrest and J. F. McLaren were appointed Superintendents for the ensuing year. The student Mr. McKinney was appointed Librarian, to receive his instructions from the Superintendents.

The vote postponing the consideration of the report concerning

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buildings, for the Seminary, till next meeting, was reconsidered, and said report was taken up. After amendments, the preambles and resolutions were adopted, and are as follows:

The Committee to whom were referred the resolutions relating to the erection of suitable buildings for the use of the Theological Seminary, respectfully report:

That they have given to the matters referred to them, their careful and deliberate consideration, and have had no difficulty in arriving at the conclusion, unanimously, that it is not only expedient, but, in the opinion of your Committee, absolutely necessary for the prosperity and advancement of the institution, that something should be done in reference to its temporalities, to place it on a footing with similar institutions. A suitable edifice is an appendage, without which, the Seminary, in the opinion of many, exists only in imagination or in name; and this is an obstacle in the way of its assuming that position, relatively considered, which it ought to occupy among the religious institutions of the land.

Your Committee, therefore, consider it due to the Associate Reformed Church at large; due to the individuals holding the office of Professors; due to the institution itself, and to the students connected therewith, that immediate measures should be taken for the erection of a building adapted, not only to our present, but to our future wants. They believe that although a rigid economy should be observed in the expenditure of funds for the object, yet the edifice to be erected, should be suitable for the residence of a Professor, (if that should become necessary,) and for the accommodation, comfort and convenience of students, as is the case of edifices belonging to kindred institutions.

The growth and advancement of this "School of the Church," should not, in the opinion of your Committee, be retarded for want of vigorous and united action on the part of the Synod, or of the congregations under its care; and your Committee believe that if the importance of the proposed measure can be properly brought before the friends of the Associate Reformed Church, by a faithful and suitable Agent, it will be duly appreciated, and an adequate amount of money be raised.

Your Committee therefore recommend to Synod as follows:

1. That the contemplated edifice be erected at or near the village of Newburgh.

2. That the sum of Ten Thousand Dollars be raised for the purpose of procuring a site and erecting the necessary buildings.

3. That an Agent be employed forthwith, to visit the respective congregations connected with this Synod, and the friends of the church generally, for the purpose of soliciting and receiving subscriptions.

4. That all subscriptions not paid at the time of subscribing, be made payable to the Committee hereafter named, in four equal semi-annual payments.

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5. That the elders, John Forsyth and Daniel Farrington, of Newburgh; James Waugh, of Little-Britain; Andrew Wilson, of Hamptonburgh; Gabriel H. Horton, of Bloomingburgh; and Archibald C. Niven, of White-Lake, be a Committee, with powers to contract for a site on which to build, and to make every necessary arrangement for erecting and completing the edifice.

6. That the Agent for receiving subscriptions make returns of his proceedings to said Committee, who shall report the same, with all the proceedings connected with their appointment, to Synod at its next meeting.

7. That the Ministers and Elders of the respective congregations, be, and they are hereby requested to render what assistance, and to afford what facilities they seasonably can, to the Agent who shall be employed in the prosecution of this business.

Dr. A. Proudfit was appointed Agent under the third resolution.

The Committee appointed at the last meeting, to confer with a Committee of the Synod of Philadelphia, on the subject of a mutual co-operation in the efforts of the "Presbyterian Tract and Sabbath School Society," presented the following minutes of the joint Committee, and the plan of co-operation recommended by them, which was adopted by this Synod.

"The Committees appointed by the Associate Reformed Synod of New-York, and the Synod of Philadelphia, to confer on the subject of a mutual co-operation, in the efforts of the "Presbyterian Tract and Sabbath School Society," met in Philadelphia, on Monday, the 9th of February, 1835.

Present, Rev. John Forsyth, of the Associate Reformed Synod of New-York; Dr. C. C. Cuyler and Rev. Samuel G. Winchester, of the Synod of Philadelphia.

The following resolutions, expressive of the mind of the Committee, were unanimously adopted, as the result of the conference.

1. That the Associate Reformed Synod of New-York, appoint three ministers and one elder from each of the Presbyteries under its care, who shall be members of the Board of Managers of the "Presbyterian Tract and Sunday School Society;" who shall be eligible to any office connected with the Society; and who shall be on an equal footing, in all other respects, with the other members of the Board.

2. That the Associate Reformed Synod of New-York make their appointments annually, so long as they are pleased to continue their connexion with the Society.

3. That it be recommended to the Board of Managers always to put one member of the Board from the Associate Reformed Church, on the publishing Committee, without the *unanimous* consent of which Committee, no Tract or Book can be published by the Society.

4. That it be recommended to the Board of Managers, to forward

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an annual report of their proceedings to the Synod of New-York, as well as to the Synod of Philadelphia.

(Signed,) C. C. CUYLER,
S. G. WINCHESTER,
JOHN FORSYTH, Jun.

The following members were appointed Managers on the part of this Synod, agreeably to the provisions of the first resolution, viz: Rev. Messrs. Forsyth, Lillie, and Wallis, with the elder Mr. James A. Bull, of the Presbytery of New-York. Rev. Dr. A. Proudfit, Messrs. Gordon and Taylor, with the elder, John McMurray, Esqr. of the Presbytery of Washington. Rev. Messrs. J. Mairs, Forrest, and Wilkin, with the elder, John Low, Esq. of the Presbytery of Saratoga. Rev. Messrs. White, Howden, and Currie, with the elder, Mr. John McLeary, of the Presbytery of Caledonia.

Messrs. Taylor, Lewis, and Martin, obtained leave of absence for the remainder of this meeting.

Adjourned to meet at 3 o'clock P. M. Closed with prayer.

3 o'clock P. M.

Met and opened with prayer. Read the minutes of the last sitting.

The Committee on Foreign Missions presented a draft of a Constitution, which, after amendments, was adopted and is as follows:

1. The Board shall be called, "the Board of Foreign Missions of the Associate Reformed Synod of New-York," and shall consist of nine members, to be appointed annually by the Synod.

2. The Board shall make an annual report of their proceedings to the Synod at its stated meetings.

3. The officers of the Board shall consist of a Chairman, Secretary, and Treasurer. The Chairman to preside at all meetings of the Board; the Secretary shall record its proceedings and conduct its correspondence; the Treasurer shall take charge of all monies raised for the purpose of supporting Foreign Missions, and pay them, subject to the order of the Board.

4. No Missionary can be employed by the Board, who is not, if a minister, in full and regular standing with some Presbytery, belonging to the Associate Reformed Church; or if a private member, in full communion with some Associate Reformed Church.

5. All Missionaries employed by the Board, shall be under their control, subject to the direction of the Synod.

6. All monies with which the Board may be entrusted, shall be employed solely for the support of such Missionaries as are under their care, and in connexion with the Associate Reformed Church.

7. The Board shall, for the present, co-operate with the "Western Foreign Missionary Society."

The following persons were appointed as the Board of Foreign Missions, for the ensuing year, viz: Doctors A. Proudfit, McCarroll, and McJimsey; Rev. Messrs. Lillie and Forsyth; with Messrs.

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James W. Miller, John Forsyth, Andrew Wilson, and William McKie, elders.

Rev. Messrs. Laing, J. Mairs, and Currie, and Messrs. Hume, Ostrom, and Getty, had leave of absence for the remainder of this meeting.

The following resolution was proposed and adopted:

Whereas, This Synod has, at its present meeting, resolved to proceed forthwith to erect a suitable edifice for the use of the Theological Seminary under its care, in consequence whereof, it will become necessary to obtain an act of incorporation for a board of Trustees, enabling them to take and hold real estate, and for all other legitimate purposes; Therefore, resolved, that the Hon. John Willard, of Washington county; Hon. William M. Oliver, of Yates county; Archibald C. Nivens, Esq. of Sullivan county; James Waugh, Esq. of Orange county; Benjamin Parker, Esq. of Delaware county; George S. Telford, Esq. of Cayuga county; and Luther Smith, Esq. of Otsego county, be and they are hereby appointed a Committee, and requested to apply to the Honorable, the Legislature of this state, at its next session, for an act of incorporation.

The Committee appointed at the last meeting to publish the names of donors to the funds of Synod, reported that they had not fulfilled their appointment. Their reasons were heard and sustained, and their appointment was renewed.

The present Treasurers of the different funds were re-appointed.

Dr. A. Proudfit, R. Proudfit, McCarroll, G. Mairs, Jr., Caw, Wilkin, and Currie, were appointed the Committee of Domestic Missions for the ensuing year.

The Committee appointed to prepare a pastoral letter, presented a draft, which was read and adopted, and ordered to be printed with the minutes.

Resolved, That this Synod are willing and desirous to co-operate with the Associate Reformed Synod of the West, in Missionary efforts; and that our delegate be instructed to communicate this resolution to said Synod.

Ordered, That the Presbytery of New-York supply Dr. McCarroll's pulpit, during the month of December, and till the middle of January; the Presbytery of Washington, during the month of February and till the middle of March; the Presbytery of Saratoga, during the month of April, and the first sabbath of May.

The stated and assistant Clerks were appointed a Committee to select and publish in the Christian Magazine, extracts from the minutes of this meeting.

The minutes were read, corrected and approved.

Adjourned with prayer, praise, and the apostolic benediction.

ROBERT PROUDFIT, *Clerk.*

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Report of the Committee of Supplies, as adopted by Synod.

The unsettled Ministers and Probationers, under the care of Synod, were assigned to the different Presbyteries, as follows:

	Sept.	Oct.	Nov.	Dec.	Jan.	Feb.	Mar.	April	May	June	July	Aug.
Middlemas,	Dis	Dis	Cal	Cal	Cal	Cal	Sar	Sar	Sar	Sar	N Y	N Y
Lewis,	W	W	W	W	W	W	Sar	Sar	N Y	N Y	Cal	Cal
McLaughry,	Sar	W	W	N Y	N Y	N Y	N Y	N Y	Sar	W	W	Sar
Irvine,	W	N Y	N Y	Sar	Sar	Sar	W	W	W	Sar	Sar	Sar
Beveridge,	Cal	Cal	Cal	Dis	Dis	Dis	Dis	Dis	Dis	Dis	Dis	Dis
D. L. Proudfit,	Sar								Sar	Sar	Cal	Cal
A. Proudfit,	Cal	Cal	Sar	W	W	W	N Y	N Y	Sar	Sar	Sar	Dis
Wm. McLaren,	N Y								N Y	Cal	Cal	Cal
More,	Washington, for the whole year.											
Howden,	Caledonia, for the whole year.											
Laing,	Saratoga, for the whole year.											
James Mairs,	Saratoga, for the whole year.											

W. for Presbytery of Washington, N. Y. of New-York, Sar. of Saratoga, Cal. of Caledonia, Dis. for discretionary.

The following sums were paid to the Missionary fund, during the meeting of Synod, which will appear in the Treasurer's account next year:

From the congregation of Bloomingburgh,	$22 40
,, ,, of Caledonia,	30 00
,, ,, of Geneva,	15 29
Donation of Mrs. Stocking, of Buffalo,	5 00
From the congregation of Springfield,	6 50
,, ,, of Hamptonburgh,	27 25
Auxiliary Society of Newburgh,	61 00
From the congregation of Graham's church,	18 62
Donation of Andrew McWilliams,	5 00
,, of Dr. A. Proudfit,	25 00
From the congregation of White-Lake,	45 75
,, ,, of Stamford,	32 00
Collected in the church at Broadalbin, after the Missionary Sermon,	31 96
Donation of W. Gillespie, Esq.	5 00
,, of Archibald Niven, Esq.	5 00
Auxiliary Society of Argyle,	42 00
From the congregation of Sterling,	4 00
,, ,, of New-York city,	20 00
Vacancy of Dundaff,	7 00
,, of Dimock,	5 50

This amount has all been paid out for Missionary services already rendered; and there are yet claims upon the Treasury to a considerable amount. It is fondly hoped that those congregations which have sent nothing to this fund during the past year, will forward their liberality as soon as practicable; and that all our congregations will remember the necessities and privations of our Missionaries, on the day of public thanksgiving.

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The Seminary of the Associate Reformed Synod of New-York, in account with JAMES W. MILLER.

1834.		Dr.
Sept. 12,	To cash paid Rev. John Forsyth, for supplying the pulpit of Rev. Dr. McCarrell, seven sabbaths in October and March last, as per order of Synod at its last session,	$48 44
24,	To cash paid as per order in last minutes of Synod, to Rev. Dr. McCarrell,	200 00
25,	To cash paid the session of Newburgh, as per resolution of Synod, passed at its last meeting, for monies advanced by them, for the support of Mr. Andrew Johnston, while in attendance on the Seminary of said Synod, in the years 1833 and 1834.	79 00
Nov. 29,	To cash, as per order of Mr. Benjamin Lander, paid Mr. Andrew Johnston, a student of theology in said Seminary, for his support,	38 00
Dec. 6,	To cash, as per order of Mr. Benjamin Lander, paid Mr. John D. Gibson, a student in said Seminary,	
1835.	for his support,	25 00
Jan. 19,	To cash paid Rev. Jasper Middlemas, for travelling expenses to supply the pulpit of the Rev. Dr. McCarrell the past sabbath,	5 00
29,	To cash paid the Rev. John Forsyth, for travelling expenses to supply the pulpit of the Rev. Dr. McCarrell the past sabbath,	9 00
Feb. 16,	To cash paid Mr. Andrew Johnston, student in said Seminary, as per order of Mr. Benjamin Lander.	25 00
March 7,	To cash, as per order of Mr. Benjamin Lander, paid Mr. John D. Gibson, student as aforesaid, for his support,	20 00
30,	To cash paid Rev. William Howden, (Missionary,) for supplying the pulpit of Rev. Dr. McCarrell, the three past sabbaths,	20 76
April 14,	To cash paid the Rev. Dr. Robert Proudfit, for travelling expenses to supply the pulpit of the Rev. Dr. McCarrell the two past sabbaths,	4 00
May 4,	To cash, per order of Rev. Dr. McCarrell, paid Mr. John D. Gibson, student as aforesaid, for his support,	30 00
18,	To cash, as per order of Rev. Dr. McCarrell, paid Mr. Andrew Johnston, student as aforesaid, for his support,	70 00
	The two last mentioned orders were drawn by the Rev. Dr. McCarrell, in consequence of the removal of Mr. Benjamin Lander, from this place	
Sept. 1,	To balance in account,	1794 12
		$2568 32

1834.		Cr.
Aug. 27,	By balance in account	1039 04
Sept. 1,	By cash of Mr. John Beveridge, from Rev. James Beveridge, as donation from the congregation of Lisbon, St. Lawrence county,	10 00
	Amount carried forward,	$1049 04

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The Seminary of the Associate Reformed Synod of New-York, in account with JAMES W. MILLER.

1834.		Cr.
	Amount brought forward,	$1049 04
Sept. 2,	By cash of the Rev. James McAuley, being a donation from the congregation of Hebron, Washington co.,	8 00
	By cash of the Rev. Henry Connelly, from the congregation of Union church, Bloomingburgh, Sullivan county.	5 54
3,	By cash of the Rev. Mr. Wallace, obtained by him, on the subscription paper circulated in the Little-Britain congregation, last year, by the Rev. Dr. A. Proudfit, from the following persons, viz.: Mr. John Shaw, $5; Dr. James Vankuren, $5;	10 00
	By cash of Mr. James D. Bull, from the following subscribers to the subscription paper circulated in the Hamptonburgh congregation last year, by the Rev. Dr. A. Proudfit, viz; Mr. J. D. Bull, $5; Mr. Alex. Boyd, $5; Mrs. Sarah Bull, $5; Mrs. Jane C. Bull, $5; in all	20 00
	By cash of Mrs. Bethiah Bull, per Dr. McCarrell, being the second quarter part of her subscription to Dr. A. Proudfit's subscription, at Hamptonburgh, for the maintenance of a student at the Seminary,	40 00
4,	By cash of the Rev. George Mairs, Jr., as donation and contribution from the congregation of Argyle, Washington county,	31 00
30,	By cash of Capt. Chas. Ludlow, for his subscription to the subscription paper circulated in Newburgh last year,	5 00
Oct. 18,	By cash of Robert Burnet, Esq., being one fifth of his subscription made to the subscription paper circulated in the Little-Britain congregation, by Dr. A. Proudfit, last year,	10 00
Dec. 4,	By cash of Mr. Charles Bellows, for his subscription to the subscription paper circulated in Newburgh, by Dr. A. Proudfit, last year,	5 00
5,	By cash of Mr. Henry Denniston, being the second payment of the one fourth of his subscription made to the subscription paper circulated in the Little-Britain congregation, by Dr. A. Proudfit, last year,	5 00
1835.		
May 4,	By cash of the Rev. Dr. A. Proudfit, from the following benevolent individuals, viz:	
	John Johnston, Esq., New-York, $500	
	James Boorman, Esq., do. 250	
	Robert Stewart, Esq., do. 100	
	Alex. Stewart, Esq., do. 50	
	Archb'd McIntyre, Esq., do. 50	
	Mr. Thompson, (builder,) do. 20	
	Mrs. Joanna Bethune, do. 25	
	Amounts carried forward.	$995 $1188 58

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The Seminary of the Associate Reformed Synod of New-York, in account with JAMES W. MILLER.

1835.			Cr.
	Amounts brought forward,	$995	$1188 58
	Mrs. Varrick, N. Y.,	30	
	Lefferts, do.	10	
	Miss Kissam, do.	10	
	Mr. W. Whiteside, Cambridge, sub. $50, paid	25	
	Edw. Whiteside, do.	5	
	John R. Bleeker, Albany,	25	1100 00
Aug. 6,	By cash of Robert Burnet, Esq., being the second payment of the one fifth of his subscription, made to the subscription paper circulated in the Little-Britain congregation by Dr. A. Proudfit, in the year 1833,		10 00
26,	By cash of Col. John McBride, being the first payment of the half of his subscription, made to the subscription paper circulated in Hamptonburgh congregation, by Dr. A. Proudfit, in the year 1833,		5 00
28,	By cash of Mrs. Mary Tremble, per the Rev. Dr. McJimsey, being the balance of her subscription to the subscription paper circulated in Little-Britain congregation, by Dr. A. Proudfit, in the year 1833,		10 00
	By cash of Mr. Charles Young, per the Rev. Dr. McJimsey, being the amount of his subscription to the subscription paper circulated in Little-Britain congregation, by Rev. Dr. Alex. Proudfit, in the year 1833,		5 00
	By cash of Mr. Andrew McWilliams, per Rev. Dr. McJimsey, being the amount subscribed by him for the use of the Seminary, to a subscription paper circulated in Graham's church congregation, by Rev. Dr. A. Proudfit, in the year 1833,		5 00
Sept. 1,	By cash for interest of monies in hands of Treasurer during past year,		44 74
			$2368 32.

I have examined this account, and do certify the same to be correct.

DANIEL FARRINGTON.

Newburgh, September 2, 1835.

JAMES WALKER, *in account with the Missionary Society of the Associate Reformed Synod of New-York.*

1834.		Dr.
Aug. 25,	To a balance remaining on hand,	$168 25
Sept. 6,	„ cash received from the congregation of Little-Britain, per Mr. Wise,	30 00
	„ „ „ from congregation of Salem, per Rev. Dr. A. Proudfit,	15 00
	„ „ „ from congregation of Hebron, per Rev. James McAuley,	15 50
	Amount carried forward,	$228 75

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JAMES WALKER, *in account with the Missionary Society of the Associate Reformrd Synod of New-York.*

1834.		Dr.
	Amount brought forward,	228 75
Sept. 6,	To cash transferred from the Seminary fund to the Missionary, by order of Synod last year,	35 66
"	" " from congregation of Argyle, per Rev. George Mairs,	60 00
"	" from the congregation of Caledonia, per Rev. D. C. McLaren,	45 00
"	" donation from a lady in Caledonia,	5 00
"	" from congregation of Bloomingburgh, per Rev. H. Connelly,	38 78
"	" Auxiliary Society in Newburgh, per J. Beveridge,	10 00
"	" congregation of New-York, collected at the monthly concert,	12 00
"	" donation of Mr. Geo. Wallace, of Newburgh,	10 00
"	" from congregation of Geneva, per Rev. J. F. McLaren,	8 57
"	" Graham's church, a collection of $3, and donations from members Messrs. Guyan Mackinson $5, Arthur McKinney $2,50, and Jason Gillespie $2,	12 50
"	" collected in the church in Newburgh, at meeting of Synod,	21 68
15, "	" from A. R. Society in Newburgh, in aid of missions, per D. Farrington,	40 00
Dec. 23, "	" congregation at Potsdam, per Rev. William Taylor,	8 00
"	" congregation of Madrid, per W. Taylor,	5 19
"	" congregation of Broadalbin, per Mr.	
1835.	Stewart,	30 00
Feb. 10, "	" congregation of Cambridge, per George Mairs, Jr.	13 00
April 17, "	" from the Auxiliary Society of Newburgh, per Rev. J. Beveridge,	15 00
Sept. 17, "	" from Associate Reformed Society of Newburgh, in aid of missions,	40 00
June 25, "	" from Youths Missionary Society of York and Covington, per Mr. John Kennedy,	31 31
Sept. 1, "	" Donations from Rev. Robert Proudfit $5, and James Walker $5;	10 00
		$680 44

1834.		Cr.
Sept. 6,	By cash paid Rev. Jasper Middlemas, for missionary services,	$100 00
"	" paid Rev. James Laing, for miss'y services,	22 00
"	" paid Rev. Mr. Connelly, for miss'y services,	50 00
"	" paid Rev. Wm. Howden, for miss'y services,	36 00
"	" paid Rev. Peter Gordon, for miss'y services,	100 00
	Amount carried forward,	$308 00

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JAMES WALKER, *in account with the Missionary Society of the Associate Reformed Synod of New-York.*

1835.		Cr.
	Amount brought forward,	308 00
15, By cash paid Rev. Mr. McLaughry, for miss'y services,		164 50
,, ,, paid Rev. H. Connelly, for miss'y services,		50 00
Dec. 23, ,, ,, paid Rev. Wm. Taylor, for miss'y services,		30 00
1835.		
April 15, ,, ,, paid Rev. Mr. Howden, for miss'y services,		50 00
17, ,, ,, paid Rev. John Forsyth, for miss'y services,		15 00
May 7, ,, ,, paid Rev. John Forsyth, for miss'y services,		40 00
Sept. 4, By balance remaining on hand,		22 94
		$680 44

I hereby certify that I have examined the above report with the vouchers, and find it correct; and that there is a balance in the hands of the treasurer of twenty-two dollars and ninety-four cents.

R. PROUDFIT.

LEGACY OF J. McINTYRE, ESQ.

The following item of the proceedings of Synod, was omitted in its proper place, on account of the paper containing the minute of it being mislaid. Having recovered it, we place it before our readers here; not wishing that ajust tribute of respect and affection to an old and liberal friend of the Associate Reformed Church, paid by the Synod, should fail to elicit like sentiments from all the members of our Zion.

"By a communication from Mr. Archibald McIntyre, Jr., the Synod was informed that his father, lately deceased, has bequeathed to the Missionary Fund of this Synod, one thousand dollars, under the following conditions, viz: that if convenient, it may be paid in July 1836; or, if it be retained, as the heir is at liberty to retain it, for five years, the legal interest of it, from that date, shall be paid to the Missionary fund. Whereupon the Synod passed the following resolutions:

Resolved, That this Synod entertain a most respectful remembrance of the many virtues, private, social and religious, which adorned the character of the late Hon. James McIntyre, who departed this life on the 24th day of July, in the year of our Lord one thousand eight hundred and thirty-five, and in the sixtieth year of his age.

Resolved, That while we recollect with equal respect the many expressions of attachment to the interests of our church, which he exhibited through life, we especially cherish a grateful recollection of his last testimony of regard for our prosperity, by making the honorable and liberal bequest of $1000, to our missionary fund.

Resolved, That a copy of the preceding resolutions be transmitted

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to Mr. Archibald McIntyre, the son of the lat James McIntyre, with our sincere wishes for his personal prosperity, and earnest prayer that he may be enabled to walk in the footsteps of his much respected and lamented father.

Resolved, That these resolutions be printed with such extracts of the minutes of our Synod as may be published.

PASTORAL LETTER.

The Ministers and Ruling Elders, in Synod assembled, to the Churches under their care, send prosperity in the Lord.

Beloved Brethren: Through the good hand of our God upon us, we continue to this day enjoying the kindness of his good providence, and the privileges of his grace. From the reports which have come to us, we derive the grateful intelligence that our churches are in the enjoyment of the truth and ordinances of our holy religion, in their purity, and that there is peace in all our borders: to the honor of the God of love and of peace, we would speak of the harmony and brotherly affection, which continues to characterize the doings of our Zion. Our ministers, and churches, have increased within the last year, more perhaps than in any former year; new fields of missionary labors have been explored, and entered upon; respectable accessions have been made to our churches; and our congregations are evincing an increasing interest in the welfare of the church in general, and the success of those exertions which are made by this Synod, to promote the cause of truth and righteousness, in that way which we believe to be most entirely according to the mind of the Spirit. Our Missionary Society has greatly increased in its capability of usefulness, and our Seminary, during the last year, nearly doubled its numbers.

But while there is much reason to thank God, and take courage, and press forward in the good way of the Lord, we have none to conclude, that we may now fold our arms in slothful and faithless inaction. There have been several dispensations of Providence, which call us to humiliation. An unusual number of our settled ministers have been constrained to suspend their public duties, on account of bodily indisposition, and some have been released from their pastoral charges. And although all these may be overruled by the great Head of the Church, for the greater good of the body of the Church, still they are humiliating, and our humiliation under them, may be an essential link in the chain of events, which shall issue in the bright manifestation of the divine glory; and the more perfect holiness and more delightful enjoyment of his people, whom he hath redeemed.

Measures have been taken to employ a missionary in India. The Rev. James McEwen is expected to embark, as their missionary, this autumn for Northern India. He will in the mean time, visit as many of our churches as possible.

The way is opening up before us, and the order from on high to

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the whole church, and to every individual, is onward; press toward the mark for the prize; suffer therefore, brethren, for a few moments the word of exhortation.

1. Cultivate assiduously personal and family religon, consecrating yourselves and your household to the Lord; not only in the sealing ordinances of his grace, but in daily acts of renewed and solemn dedication to him who loved you and gave himself for you. Let your constant fellowship be with the Father, and with his son Jesus Christ, by the Holy Ghost that dwelleth in you. Ye are not your own, ye are bought with a price, wherefore glorify God with your bodies, and with your spirits, which are God's. Train up your families in the nurture and admonition of the Lord, and make every private family a nursery for the church.

2. Cherish by your prayers, your personal exertions and contributions, those general interests, in which, as a church, we are all engaged, in acting in concert to build up Zion.

Missionary efforts claim especial attention. The work is growing upon our hands, and will increase with the increase of our faith and love. And upon us, as well as upon any other portion of the church, the command is still binding, to lengthen our cords, and strengthen our stakes.

For our Theological Seminary also, we especially and earnestly entreat your prayers and aid. Without able men, full of faith and of the Holy Ghost, every interest of the Church must languish. And such men can only be expected in answer to fervent and importunate prayer, pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest. What will it avail to fill the church with such ministers as may be made by human influence. They would only be a burden and a curse. We ask then, in behalf of our School of the prophets, the fervent, wrestling prayers of all that love the cause of our Lord Jesus Christ, that the Lord would call out, and qualify for his work, and bless the labors of many such as he will condescend to use as workers together with him in building up the Kingdom, which is righteousness and peace and joy in the Holy Ghost. Ye that make mention of the Lord, keep not silence and give him no rest, till he establish, and till he make Jerusalem a praise in the whole earth.

And prove that your prayers are sincere, by your personal exertions and pecuniary contributions. Look out young men whom the Lord of the harvest has endowed with gifts and graces, in such eminent manner, as to give promise of usefulness, and bring them on their way to the obtainment of a suitable theological education.

The period seems to have arrived, when increased efforts are absolutely necessary to establish the Seminary upon a firm basis, and furnish the usual facilities for attaining an education for the gospel ministry.

With you, brethren, will rest the responsibility of sustaining this institution, on which, under God, may depend the purity and peace of our church, and its continual enlargement. Be strong, and of a good courage; fear not to go forward at the call of the Captain of

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our salvation. On our Seminary, as blessed with the abundant unction of the Holy Ghost, may, in a great measure, depend the character of many of those who are to officer the sacramental host of God's elect, in subduing the world to the obedience of the faith, and according to your faith be it unto you. With such ministers, no exertions at home or abroad, will stop or be unsccessful. Paul ceased not his labors in Jerusalem or at Rome, for want of funds, because he was not Demas, but Paul. And the history of the church in every succeeding age, confirms the inspired word. Give us men, such as the Apostles, and again, and in a still more extensive sense, shall it be said, "their sound went into all the earth, and their words unto the ends of the world."

M. N. McLAREN, *Moderator*,
R. PROUDFIT, *Clerk*.

FOREIGN MISSIONS.

It will, we presume, be gratifying to every member of the church, to learn that the Synod has determined to enter on the work of sending the gospel of Christ to the heathen. The missionary, who is going for us, the Rev. Mr. McEwing, has visited several of the churches, and it is to be regretted, that the time, intervening between his appointment and the period of his sailing, is so short that he cannot visit them all. His visits, so far as we have heard, have been decidedly useful. The first society, auxiliary to the Synod in this work, which we have heard of being formed, was organized in Seneca, on the 2nd inst. The liberal sum of between sixty and seventy dollars was subscribed, and with the prospect of considerable augmentation. The officers of the society are Rev. John White, President; Doct. John Currie, Secretary; J. R. McAuley, Treasurer

We shall be happy to hear and to inform our readers of the formation of similar associations in all the churches.

It is expected that, in the course of eight or nine months, when Brother M'Ewen shall have reached his distant field of labor, we shall be permitted frequently to lay before our readers intelligence of the progress of the gospel there, as well as interesting accounts of the country, people, climate, &c. &c.

OUR MAGAZINE.

The Christian Magazine, which we have had the pleasure of furnishing to a large number of intelligent christians for some years, is now drawing near to the close of its fourth volume. Comparatively, but little special effort has been made to secure it patronage, and yet

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its subscription list has been increasing from year to year. For this we are truly grateful to the Author of all good. That the work has been useful, does not appear to admit of a doubt. And therefore its discontinuance must be looked upon as a neglect of one means of extensive good which God has put into the hands of Synod. We are happy to have perceived that, in its late meeting, the Synod showed a strong and unanimous feeling in its favor; and evinced a settled, and we trust it will be an operative, purpose, not only to sustain it, but also to extend its circulation.

The appointment of agents in each congregation, to collect arrears and to obtain new subscribers, may be looked upon as the best measure which could have been adopted for the prosperity of the Magazine. This we conceive, will go very far towards bringing the work into every family in connexion with the Associate Reformed Church.

From the interest manifested in the late full meeting of Synod, where there were ministers and ruling elders from almost every church, we have little hesitancy in expecting a very considerable increase in the number of subscribers; and we have as little hesitancy in encouraging those who do or may take the work, to expect a decided improvement in it, as to the amount and variety of original matter. If ministers, and others, who hold the pens of ready writers, would but reflect that, when they write an article for the Magazine, they address, probably, ten times as many persons as they usually do on the Sabbath, it would show how large a field of usefulness here lies open before them, and would incite them to diligence and care in improving it.

Only by way of remembrance, therefore, do we express to gentlemen who favor us as agents, an earnest desire that they would furnish their prompt assistance in collecting the amounts due in their respective neighborhoods, accounts of which are sent with the present number of the Magazine, and in procuring new subscribers to the work. The Synod has fixed the *first of December*, as the time previous to which returns should be made to the Editor. This is highly necessary, as the first number of the next volume will be commenced then, and we wish to know how many copies to print.

And we would also suggest to correspondents, that the more good original articles we have entrusted to us, for insertion in the Magazine, the better we shall be pleased and the more our readers will be instructed and improved. We want at least *one substantial arti-*

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cle on some Gospel doctrine for each number; we want some articles *on practical and experimental religion;* we wish for something to elicit the *latent love for the old paths and the good ways;* something for the *youths of the church;* something for *ministers and elders;* some *interesting incidents* occurring under the observations of our pastors; *ecclesiastical proceedings; missionary intelligence,* &c. &c.

Those agents who may wish it, will be liberally remunerated for their exertions in procuring subscribers. The terms of the work will be the same as for the present volume, that is *one dollar and twenty five cents,* if paid in *advance,* or at the next meeting of Synod, and *one dollar seventy-five,* if not so paid.

We are gratified in being allowed to add to these observations the following approval and recommendation of the Magazine, from several of our ministers. We shall also take the liberty of occasionally exhibiting it, and any others which we may receive, on the back of the cover.

We have been in the habit of reading the Christian Magazine for several years, and are fully pursuaded of the usefulness of the work. We believe it to be conducive to the interests of the church, as well as to the edification of individual christians, and we heartily recommend it to the patronage of the churches, as a vehicle of sound doctrine and interesting religious instruction.

JOSEPH McCARROLL, JOHN FORSYTH, Jr.
ROBERT FORREST, JOHN McJIMSEY,
ROBERT PROUDFIT, HENRY S. WILKIN,
ALEX. PROUDFIT, DAVID CAW,
JAMES MAIRS, JAMES LILLIE.

Sept. 1835.

For the Christian Magazine.

TIME IS PASSING.

"Time is passing! Time is passing!"
Cries a voice from yonder skies,
"Time is passing! Time is passing!"
From the grave a voice replies.

To-day is here, but no to-morrow
Has ever yet beheld the sun;
To-day is here, but dark with sorrow
The next may find your soul undone.

Awake! the fearful foe is near you,
His fatal weapon in his hand;
Awake! and sovereign grace shall bear you
Triumphant to the heavenly land.

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Here are no ennobling pleasures,
Such as spotless spirits love;
Seek, O seek, those blood-bought treasures,
Kept for ransomed souls above.

Here no place of rest is given,
Here no sure and blest abode;
Seek, O seek a home in heaven,
Dwell forever there with God.

Here the cisterns all are empty,
Every fountain here is dry;
But in Jesus there is plenty,
Without money go and buy.

Now's the day of Christ's salvation,
Now the Saviour calls to thee;
"Turn, O turn from earth's starvation,
Eat, and live, and reign with me."

Sinner! months and years are gliding
Swiftly, silently away;
Their swift flight is kindly chiding
Your repose, and your delay.

"Time is hastening! Time is hastening!"
Louder cries that voice divine,
"Flee to Jesus—Time is hastening!—
Flee—and heaven and God are thine."

M. N.

For the Christian Magazine.

A PRAYER.

O God, my Saviour and my King,
Whose dwelling is on high,
Bown down thy heavens,—with gracious ear
Attend unto my cry.

O Lord, my soul is filled with wo,
And buried deep in sin,
'Tis leprous in its outward form,
While cancers gnaw within.

There is no health nor strength in me,
For sin infests my soul;
Stretch forth thine arm and hold me up,
And all my wounds make whole.

Where is the soul's Physician? where
The mighty Lord of heaven,
By whom the soul is freed from death,
And all its sins forgiven.

My Jesus! whither hast thou gone?
Where can I see thy face?
When shall I feel the sweet effects
Of sanctifying grace?

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O for a tender, tender smile,
(Even though a frown succeed,)
It would be more than I deserve,
Although not half I need.

Upon one smile from thee, dear Lord,
My soul could feast for years,
Would feast, and praises sing to thee
Who smiled away her fears.

Lord Jesus! come, yea quickly come,
In all thy love divine,
Release me from these hateful sins,
And make me wholly thine.

M. N.

CHRIST AN ALL-POWERFUL FRIEND.

Christ is an all powerful friend. The ability of a friend to serve us, might fall short of his inclination. However cordially attached to our interests, he might be unable to promote them. But the power of Christ is infinite, as his love is immeasurable. "All power is given unto him in heaven and in earth." The kingdoms of nature, of providence, of grace, are under his control. He is "the mighty God," the Creator and Upholder of all things. With what confidence may not the people of Christ repose on such an all-powerful Friend? Into what difficulties can they be plunged, from which he cannot extricate them? With what enemies can they be called to contend, from which he cannot protect them? Are they afflicted with sickness? He can say to the pestilence, Go, and it goeth. Are they oppreessed with want? He can send his ravens and feed them. Are they immured in prisons? He can commission his angels to deliver them. Are they in perils of water? The winds and the waves obey his voice. Are they exposed to ravenous beasts? He can stop the mouths of lions. Are they cast into the burning furnace? He can quench the violence of fire. In spiritual concerns is he less mighty to save? Hear his own declaration: "I will give unto my sheep eternal life, and they shall never perish; neither shall any pluck them out of my hand." Hear the declaration of his apostle, St. Paul: "I know whom I have believed; and I am persuaded that He is able to keep that which I have committed unto him against that day." What comfortable declarations to the people of Christ! Satan may desire to have them, that he may sift them as wheat; but stronger is He who is with them, than he who is against them. In themselves they are weak and ready to fall; but "underneath are the everlasting arms." He who "loved them and gave himself for them, is able to save them to the uttermost." He "will keep them by his power through faith unto salvation."—*Rev. E. Cooper.*

As the belief of a God is the foundation of all religion, there can be no religion without faith; but as true religion includes virtue, religion cannot be perfect without works.

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CHRISTIAN MAGAZINE.

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For the Christian Magazine.

A SERMON.

"For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15. 22.

Amongst the doctrines of our holy religion, none is more distinguished for its peculiarity and importance, than the resurrection from the dead. Whilst none is more undiscoverable by the wisdom of this world, and therefore it is the object of infidel derision, none is more clearly revealed in the oracles of God, more generally agreed upon by christians of every sect, and more essential to the very being of the church's hope. The soul of the believer clings to it with the gripe of death: if this be untrue, the whole fabric of christianity is razed from the foundation, and its votaries, after having endured most painful toils, afflictions and buffetings, from enemies without and enemies within, destitute of support under present distress or hope of final deliverance, and surrendered all their friends who had before died in Jesus to the same fate, must lie down at last in helpless, hopeless ruin: "For if the dead rise not, then is Christ not raised, and if Christ be not raised, your faith is vain, ye are yet in your sins. Then they also who have fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept; for since by man came death, by man came also the resurrection of the dead; for as in Adam all die, even so in Christ shall all be made alive." This doctrine is discussed at large in the chapter which contains the text. Some foes to human kind had, it seems, been attempting to shake the faith of the Corinthian converts in this fundamental truth: "How say some among you that there is no resurrection of the dead?" After stating the fearful consequences of its rejection, at which every one who loved the Lord Jesus, his friends, or his own soul, must shudder, the apostle proceeds in language which, by allusion to the types of the law, served at once to illustrate and confirm it, to lay down the proposition from which the doctrine was necessarily to be inferred, and then to establish both by adducing the principle upon which they were founded. By a multitude of witnesses perfectly competent and of unimpeachable veracity, he proved that Christ had arisen from the dead, and then his argument runs thus: As under the typical economy, the offering of the first fruits sanctified and secured the whole harvest, 'for if the first fruits be holy the lump is also holy,' so the resur-

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rection of Christ secures that of every member of his mystical body that sleeps in him. Because, by divine constitution, a union was established between him and them, by which they were considered one moral person, the sins of the members being accounted the sins of the head; and on the other hand, the atonement and obedience of the head being imputed to the members. This identity then being assumed, the resurrection of Christ, seeing it is the testimony of God who raised him from the dead, that he had performed the conditions upon which were suspended the deliverance of his people from sin and all its effects, and their enjoyment of everlasting felicity, proves incontestibly that every one of those for whom he died and rose again, shall in due time be delivered from the bondage of corruption, into the glorious liberty of the children of God: "For since by man came death, by man came also the resurrection of the dead; for as in Adam all die, even so in Christ shall all be made alive." In these verses the principle of representation is placed in different points of view. In the former, the representative stands alone, and the consequences of his conduct pass over upon those whom he represents in the latter, to show their distinct personality; in the latter, they are viewed as one person, to mark their constituted identity. The text then upon which the whole argument rests, contains, first, *the relation of representation;* secondly, *its extent;* and thirdly, *its consequences*, as they are exhibited in the cases of Adam and of Christ. Let us consider them in their order: Spirit of truth, lead us into thy truth, and help us to understand, to reverence and improve what thou hast been pleased to reveal of these deep things of God! And,

1. The *relation of representation:* It is a union, established by the Author of our nature, between different persons, in which one acts in the name and on the behalf of others; who are considered sinful or righteous, are punished or rewarded as their representative may deserve. In the all-important concerns of our salvation, the Father of our spirits always treats with us on the same principles which obtain in the common relations of life. The faults of its rulers are considered the faults of a nation, which is punished accordingly: David numbers the people, and the children of Israel are visited with the pestilence. Why have the Jews become a proverb and a bye-word, a hissing and astonishment, for almost eighteen hundred years? Because their nation crucified the Lord of glory. How dreadfully is the imprecation fulfilled, "his blood be upon us and upon our children." Why will they be restored to the fold of Christ? Because they are beloved for the fathers' sakes. Analogous to these, how suddenly and necessarily is pain or pleasure, life or death communicated from the head to the members, from the root to the branches! In fine, the representative is the sensorium of every system: in him every part lives and feels, or dies. On this principle, then, which pervades every department of human society, which meets us wherever we turn our eyes, and to which all nature teems with analogies, hath it pleased God to establish the two constitutions which

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embrace the whole history of man from the beginning to the end of time.

1st. *With Adam.* Created in the image of God, in knowledge, righteousness and true holiness, he and mankind with him, were taken into a covenant relation to God: "And the Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat; but of the tree of knowledge of good and evil thou shalt not eat of it, for in the day thou eatest thereof, thou shalt surely die." In this transaction two things are manifest: first, that there was a covenant promising rewards and threatening punishments, suspended upon a condition to which Adam assented; and secondly, that mankind were a party with him. The former is clear from the terms which contain expressly the condition and threatening, and imply a promise: of this the tree of life was a sacramental pledge, and the language of the law is, "the man that doeth these things shall live in them;" and man's holy will which, like every other work of God, was very good, must necessarily acquiesce in what infinite wisdom and goodness proposed. The latter, that mankind were a party with him, appears from this, that they sinned by his act, and are punished for it: "By the disobedience of one, many were made sinners. By the offence of one, judgment came upon all men to condemnation. In Adam all die."

2nd. *With Christ.* That the Lord Jesus is the covenant head of his people, and one with them, is evident, because the covenant is expressly mentioned, as well as the essential parts, the condition, the promises, his acceptance of the terms, and the interest of his people in him. The covenant of peace was between them both: "I have made a covenant with my chosen, I have sworn unto David my servant, thy seed will I establish forever, and build up thy throne to all generations. I was set up," or as it ought to be rendered, "I was anointed from everlasting." The ceremony of anointing was anciently used in setting apart to an office. But Christ was set apart to the office of Mediator: "There is one Mediator between God and men, the man Christ Jesus." "Say ye of him whom the Father hath sanctified and sent into the world, thou blasphemest, because I said I am the Son of God?" The Lord Jesus, therefore, was appointed Mediator from everlasting, and that by way of covenant: "When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand: By the knowledge of himself shall my righteous servant justify many, for he shall bear their iniquities." His acceptance of the terms, is thus expressed: "Lo, I come, in the volume of the book it is written of me, I delight to thy will, O God." Again, the character which he sustained, and the interest of his people in him, may be seen from the parallel between him and Adam, who was a type of Him that was to come. "As by the disobedience of one, many were made sinners, so by the obedience of one, shall many be made righteous." Now as sin is the transgression, and righteousness the fulfilling of the law, and whatsoever the law saith, it saith to them that

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are under the law, all who sin by Adam or obey by Christ, are to be considered under the law and one with their several representatives. But known unto God are all his works from the beginning, who hath made of one blood all nations of men to dwell on the face of all the earth, and hath determined the times before appointed and the bounds of their habitation; therefore, all who shall ever be affected by these covenants, in their operation, were considered by the divine mind as present, and having their personal interests staked, when they were made. To this, other scriptures agree: "Who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and the grace which was given us in Christ Jesus before the world began." And when the Spirit of the Son enters the soul of the believer, as the witness of his adoption into the family of God, with holy ecstacy he can join the apostle when, glorying in the midst of bonds and imprisonment, he exclaims, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." We have seen then by the light of scripture, that the relation spoken of in the text, is a federal union, that Adam and Christ were by divine appointment, public persons acting in the name and on the behalf of others, who for every purpose of sin and punishment, righteousness and reward, were identified with their representatives whenever they undertook to perform the conditions of their respective covenants. The covenant of *works* recognizes its subjects as soon as they acquire human personality, or are born into the world—that of *grace*, when they are born again. This will be more clear, when we consider,

2. *The persons included in this relation*, which is the second head of discourse. These are,

1st. *In Adam every merely human being*, I say merely, to exclude the Lord Jesus Christ, for although he is man: he is more than man, he is God manifested in the flesh, and therefore a divine person, and not subject to the law by virtue of the constitution with Adam. If he were, he would have inherited in common with his brethren of mankind, that corruption of nature which is a consequence of the fall: whereas, of him it is particularly remarked, that he was holy, harmless, undefiled and separate from sinners. But every human person is included in it. "By one man, sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned." And to preclude an objection to the argument by which the universality of the cause is proved from the universality of the effect, which objection is that men die in consequence of sins committed in their own persons, and not by representation, he adds, that this effect has followed where no such sins can be charged. Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression. "By the offence of one, judgment came upon *all men* to condemnation." Nor is there any thing in scripture to re-

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strict the application of these universal terms to any thing less than the whole number of human beings. On the contrary, in many of them it is necessarily implied: "You hath he quickened who were dead in trespasses and sins, and were by nature children of wrath even as others." And whenever we acquire human personality, either by natural generation, or any other means, the law of works, by virtue of our pre-established relation to Adam, regards us as sinners, and binds us under the curse.

Secondly: *Those in Christ* are his elect only, whether actually ingrafted into him by faith or not. But here, on the very threshhold of this part of the discussion, we are met by an objection of formidable aspect, drawn from the application of the same universal terms to those in Christ, as to those in Adam. What! is it not said, in Christ shall all be made alive? It is. And does not this prove that the remedy extends to every one of those affected by the disease? By no means. It is a rule which admits of no exceptions, that universal terms are always restricted in their meaning by the subjects to which they are applied. But these terms manifestly relate to those *in Adam* and those *in Christ;* which expressions denote the relation of representation. Therefore, all, when applied to Adam and to Christ, only extends to every one of those whom they severally represent. If any one, in speaking of the intimate connexion between the root and branches of two different trees, should assert that in the one they were all dead, and in the other all green and flourishing; who would suppose he meant to say there were precisely the same number of branches on the one, as on the other. But just such a supposition is made in the argument drawn from this text in support of universal redemption, and its consequence, universal salvation. The expressions *as* and *so*, in their connexion with other parts of the argument, prove that the parallel is between the representations in their nature, not their extent—between the representations themselves, and not the persons included in them. Who those persons are, must be learned from other parts of scripture. It has been shown that Adam represented all mankind. It remains to be proved that Christ represented *his elect only.* It may be argued from the promise of the Father given him before he came into the world, He shall see his seed, he shall see of the travail of his soul, and shall be satisfied; by the knowledge of himself, shall my righteous servant justify many, for he shall bear their iniquities. But how shall he see the travail of his soul in those who shall never be saved? How shall he justify by the knowledge of himself, having borne their iniquities, those who shall hear from his own lips the dreadful sentence, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." No gospel of peace shall ever visit the regions of the damned; but the great gulf which cannot be passed, separates them forever from the enjoyment of God, and shuts them up in endless despair, to the gnawings of the worm that never dies, and the torments of the fire that shall never be quenched.

Besides, He says expressly, that all who are given him of the Father, shall come unto him and be saved. "Thou hast given him

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power over all flesh, that he might give eternal life to as many as thou hast given him. All that the Father giveth me shall come unto me, and him that cometh unto me, I will in no wise cast out. And this is the will of him that sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day."

Again: For whom Christ undertook to be surety in the covenant of grace, for them he suffered when he hung upon the cross, and their complete salvation, he forever secured by his rising again from the dead. But those for whom he dies, he distinguishes from others by calling them the sheep: I lay down my life for the sheep. And the relation thus expressed, existed antecedently to faith, being made the reason why his people believed on him; and the want of it, why others believed not; for he himself tells the Jews who pretended great solicitude to know whether he were the Messiah, that it was not for want of evidence, they did not believe, but because they were not of his sheep. "The works that I do in my Father's name, they bear witness of me: but ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hands." Agreeably to this relation, established in the eternal covenant, it is given to his people, on the behalf of Christ, to believe on his name. And then they begin to be actual partakers of the blessings of the covenant—at first, a small and almost imperceptible stream of grace, which widens and deepens till it is lost in the ocean of eternal glory. To as many as received him, to them gave he power to become the sons of God, even to as many as believed on his name; who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. The spirit with which Christ was anointed without measure to his office, pervades and actuates all the members of his mystical body, like the holy oil poured upon the head of Aaron, which descended to the skirts of his garments, invigorating, cheering and adorning the whole. There is one body and one spirit, one God and Father of all, who is above all, and through all, and in you all.

Having seen the relation in the text to be a federal union, embracing in Adam all mankind, in Christ his elect, let us consider

3. *Its consequences.* In Adam, *death*; in Christ, *resurrection* from the dead. As in Adam all *die*, even so in Christ shall all be *made alive.*

According to the threatening annexed to the covenant of works, in the day thou eatest thereof thou shalt surely die; Adam died in the eyes of the law as soon as he had sinned, and with him all that were regarded as in him by the divine Mind. The sentence, as far as spiritual death was concerned, was executed immediately; and from that moment all our race is spiritually dead. There is none that seeketh after God. They are all gone out of the way; there is none that doeth good, no not one. The separation of soul and body in temporal death was also incurred, as well as the everlasting misery of both in hell, which is the second death; but a respite was given to

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make way for the operation of the remedy provided in the covenant of grace. The correctness of these propositions, is evinced from scripture and fact. They that are under the law, are under the curse; for it is written, cursed is every one that continueth not in all things written in the book of the law to do them. Believers, as well as others, are by nature children of wrath and dead in sin, and yet the life of the body is continued to all for a season. Although spiritual death and life are necessarily implied; yet the text, in its connexion, has immediate respect only to the death of the body under the curse, and its resurrection from the dead, freed from that curse. Soon as we are born into the world, pain and sickness betoken the approach of death. We suffer a gradual decay, till the worn out tenement crumbles to its original dust under the rude hand of the fell destroyer, or are cut down in the bloom of youth and vigor of our years, as a flower in its prime. Death, with wide wasting desolation, sweeps from the earth generation after generation, whilst the grave that follows in his train, ever devouring and ever unsatisfied, cries continually, Give, give. Nature's abhorrence, the king of terrors, from age to age, urges his onward way, stern, merciless, inflexible; neither age, nor rank, nor beauty, nor wealth, nor all united that the world holds dear, can retard for a moment the descending stroke which fulfils the threatening, Dust thou art and unto dust thou shalt return. And we, my friends, yes, we must sink beneath his resistless arm, inhabit the narrow house, say to corruption, thou art my father, and to the worm, thou art my mother and my sister. Thus far it is alike to the sinner and the saint; and to the eye of sense, all would seem to sink to undistinguished ruin. But faith unfolds to our view a different scene.

For 1st. He that remains *in Adam*, serving Satan, the world and his lusts, looks upon death as his greatest enemy; for he strips him of all that he delights in, and hurries him unprepared into the presence of his judge. He feels the sting of death, and lies down in sorrow, without one ray of hope to illumine the darkness of the grave, or one drop of heavenly consolation to allay the anguish of a tortured conscience. The dread presentiment of future woe, adds horror indescribable to the bitterness of conscious guilt. In a moment when he looks not, his dreams of happiness all vanish, and he awakes to all the wretchedness of his situation, when it is eternally too late to escape the wrath to come. This it is to die under the curse. The loathsome body is committed to the house appointed for all living, as fuel for the fire of Jehovah's vengeance. And shall he rise again? Yes, but it will be to the resurrection of damnation. "All that are in their graves shall hear his voice and shall come forth, they that have done good, to the resurrection of life, and they that have done evil, to the resurrection of damnation." The wretched body will be brought, by the same curse which produced their separation, from the prison of the grave, to be reunited to the soul that had already tasted of the vials of the wrath of Almighty God. Partners in crime, they shall be partners in woe: together they despised the authority of God, together they shall feel his vengeance.

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Every face shall gather blackness, their hearts melt for fear, their knees knock one against another, whilst they call upon the rocks and mountains to fall on them and cover them from the face of Christ their Judge, when they shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. How gloomy the prospect; how dire the ruin! And is there no deliverance from the fearful doom? Shall sin and death reign in uncontrolled tyranny over man, pursuing him with plagues all his short and miserable life, and forcing him at last to lie down in sorrow; his only portion, shame and everlasting contempt? Yes, blessed be the name of the Lord, there is deliverance. Hark, the heavenly choir! "Unto you is born this day, in the city of David, a Saviour, who is Christ the Lord." Glory to God in the highest, peace on earth, and good will toward men. He that believes shall be saved. And therefore,

2ndly. He that is *in Christ* by a faith of the operation of God, who raised him from the dead, shall be made alive. Christ hath redeemed us from the curse of the law, being made a curse for us. Although the children of God, as soon as their faith embraces the Saviour, are no longer under the law as a covenant of works, yet they are not without law to God, but under the law to Christ. By his enduring the penalty and obeying the precept of the law, they are delivered from its curse, and are entitled to its promised reward, but they must be prepared for its enjoyment, and under the mediatorial government, the afflictions of life and death itself, become fatherly chastisements, and means of their sanctification according to the provisions of the covenant. "If his children forsake my law, I will visit their iniquity with the rod, and their transgression with stripes." But then the light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. But whilst the Lord afflicts, his bowels of compassion yearn over the objects of his love, and his secret consolations support their souls; nay, the glories of the blessed appearing through the vista of death, have often beamed celestial radiance on the countenance of the dying christian, and in the last struggles of expiring nature, lifted the soul to ecstacies unutterable. In certain hope of a glorious resurrection, the believer laying down his head upon the promises, upon which he has been made to trust, goes to sleep in Jesus. Whilst absent from the body he is present with the Lord. His body, itself part of the purchase of the Redeemer's blood, rests in the grave till the resurrection.

On that glorious morn, the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first; and when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory! O death, where is thy sting; O grave, where is thy victory. The sting of death is sin, and the strength of sin is the law. Thanks be unto God, who giveth us the victory through our Lord Jesus Christ.

From this subject, so rich in instruction that it seems to condense

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to a focus most of the rays of divine truth; let us briefly touch upon a few inferences which lie upon its surface.

1st. The sovereignty, goodness and wisdom of God in managing the affairs of men. Without consulting any of his creatures, he established a constitution, by which the happiness and misery of innumerable myriads of human beings were suspended upon the conduct of a single individual, over whom they had no control, whilst his goodness is vindicated by intrusting our happiness in the hands of him, who of all our race was most able, and had the strongest motives to obey. But when, by the disobedience of one, many were made sinners, and incensed justice began fiercely to drive the ploughshare o'er creation, dashing the image of God from the fairest work of his hands, and cursing the very ground for his sake; in this hour of darkness and gloomy foreboding, when the wisdom and might of all the creatures of the universe were a broken reed, the wisdom of God burst gloriously forth in that first proclamation of the remedy provided in the counsels of peace, "the seed of the woman shall bruise the serpent's head." And the salvation of his people is secured beyond all hazard by the second Adam, because, whilst he is our brother, he is the true God and eternal life, Jesus Christ, the same "yesterday, to-day, and forever." It is equally impossible that he should fail of performing his engagements, and the Father of bestowing the promised reward. "O the depths of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

Lastly, The evil of sin. One sin was the procuring cause of all the evils of this world and the next. It produced the depravity of our nature which deluges our world with misery and crime, which breaking out in actual transgression, brought down the judgments of heaven in drowning one world, and will burn up the one which we inhabit. Sin poisons the cup of happiness, gives death his sting, and kindles and keeps alive the fires of the pit. But when it seized its noblest victim, when the Lord Jesus was wounded for our transgressions, and bruised for our iniquities, even the language of inspiration labors in describing the agony, the sore travail of his soul. Lord, grant us a sure interest in his salvation, that our souls, being delivered from sin, and our bodies from the power of the grave, we may rise at length, perfect in the image of our glorified Redeemer, to dwell in thy presence, where is fullness of joy, and at thy right hand, where are pleasures for evermore!

All who are here this day are either in Adam, or in Christ, either under the dreadful curse of God's law, or in the enjoyment of his favor, which is life. It becomes us to examine ourselves as in the presence of Him who searches the hearts, and pray for his aid, that we may know our true state. Have we the testimony of his Spirit, witnessing with our spirits, that we are the children of God? Let us rejoice in our adoption, and give glory to our God, by devotedness to his cause, zeal for his honor who gave himself for us that he might redeem us from all iniquity, and purify us unto himself a peculiar people,

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zealous of good works; and whatever our hand findeth to do, let us do it with our might.

For the Christian Magazine.

TREASURES ON EARTH AND TREASURES IN HEAVEN.

It requires much practical wisdom to avoid extremes in our conduct and pursuits. Through the weakness of our judgments, the want of experience and the influence of our passions, we are often led astray from the direct path and turn aside either to the right hand or to the left. When convinced of an error upon one extreme, we often diverge immediately to the opposite, which may perhaps be still more absurd and dangerous. There are some men of such a temperament of mind, that they can scarcely ever act except upon extremes. When they embark in some important enterprize, perhaps in some new scheme of benevolence, they at once mount to a pitch of extravagance so far beyond the latitude of sober minds, that they defeat the object intended, however desirable and practicable. When disappointed in their expectations, when they find themselves unable to enlist the feelings of the multitude in all their visionary schemes, or to draw out the cold and the phlegmatic to a co-operation in their enterprizes, they abandon them in despair, relinquish all exertion, or perhaps turn their efforts against more feasible plans: thus by attempting too much, they accomplish nothing. But there are some subjects in which few, if any, can preserve a proper medium, and pursue a straight forward course, uninfluenced by either of the opposite extremes. The truth of this remark appears in nothing more obvious than in the divisions of our time between religion and the ordinary pursuits of the present life. Both reason and scripture teach us, that as long as we remain in this world, we must have some share in its pursuits. To trust *presumptuously* to the providence of God for our daily bread, like the fowls of the air or the beasts of the field, without the use of ordinary industry, is abhorrent to common sense. And christianity lends its sanction to the dictates of reason: "If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." But how many, under this pretext, devote their whole attention to the present life, or leave nothing but the dregs of their time to be consecrated to religion and the life that is to come? How many pervert this obvious maxim of reason and religion into a plea for sordid avarice, and all its unhallowed train?

The opposite extreme is probably less prevalent now, than it was in some former ages. The common sense of mankind, at least in all protestant countries, has exploded the monastic life, and but few seclude themselves entirely from the world, under the pretext of unremitted devotedness to the exercises of religion. Yet there are some who, pretending indifference to the world, and under a mask of superior sanctity, indulge their indolence in a sinful neglect of their

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temporal concerns. There were some of this character in the primitive church, particularly among the Thessalonians, whom the apostle Paul describes and reproves in these words: "We hear that there are some who walk among you disorderly, working not at all, but are busy bodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work and eat their own bread." It is a palpable mistake to suppose that regular and moderate industry in lawful employments, will interupt our spiritual prosperity, or prejudice our immortal interests. Had this been the fact, the God who made us, and who knows our true interests better than we do, would never have placed us in a condition which renders our exertions necessary to our existence.

But as few comparatively err on this extreme, it is more needful to guard against its opposite. The world and its immoderate pursuits prove the most dangerous enemies of mankind, and so entirely engross the attention of multitudes, that eternity and all its momentous concerns are neglected and forgotten. Against this fatal delusion, by which so many immortals have perished, our divine Redeemer has warned mankind in his inimitable sermon on the mount: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where theives do not break through nor steal: for where your treasure is, there will your heart be also."

To understand correctly the meaning and importance of this admonition, it is necessary to inquire into the extent of our duty with relation to the present world and its employments, and then to reflect upon our paramount obligations to lay up treasures in heaven. Let us then in the first place ascertain the true meaning of this injunction, "Lay not up for yourselves treasures upon earth." We are certainly not to understand it as a prohibition of all care and industry for procuring the wealth of this world. Man was formed for industry in some lawful pursuit. Even in his primitive innocence, his happiness did not consist in sloth and idleness. Placed in the garden of Eden, and surrounded with all that was pleasant to the eye, and good for food, his task was assigned him: he was appointed to dress it. When this happy lot was forfeited by transgressing the law of his Creator, and the garden of Eden was no longer a fit residence for him; he was appointed to till the ground, which was now cursed for his sake, and its consequent barrenness imposed a heavier demand upon his industry. Sorrow, perplexity and disappointment must now mingle with all his pursuits; but while spared on earth, through the forbearance of God, a promise was given him of some measure of success, and this furnished a sufficient motive for diligence and perseverance.

The very constitution of our nature, the law of self-preservation implanted in every sentient being, impels us to make some provision for our subsistence. A taste for elegance and refinement is found in every man, in a greater or less degree; and this would never have been implanted by the Creator, if the acquisition of wealth neces-

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sary to procure them, had been absolutely unlawful. We do not find, therefore, that riches in themselves are ever condemned in the word of God. It is the *love* of money, which is pronounced the root of all evil. The patriarchs of old, whose characters are favorably described, usually abounded in wealth. Abraham was rich in flocks and herds; Isaac sowed, and received the same year an hundred fold; Jacob returned from Padan-aram laden with substance; and Solomon caused silver to abound in Jerusalem as the stones; nor do we find that he was ever reproved for amassing such exorbitant wealth. On the contrary, it was the fulfilment of the promise made to him by God, because he had asked wisdom, and not riches and honors.

The wisdom of God is strikingly displayed in adapting the situation of man to the constitution of his nature. Industry is a real blessing to human society. It is a powerful preservative from vice and profligacy, the greatest enemies to human happiness. It is a lasting source of health, tranquility and contentment of mind. Of all human beings, he is the most truly miserable, and most to be pitied, who *has nothing to do.* Now industry must have an adequate motive. Without the hope of some advantage, real or imaginary, all exertion would be abandoned. "Man *needs* but little, nor that little long." His *absolute wants* are very few; and to provide for supplying them, would occupy but a small portion of his time. Is it alleged then, that all beyond this is unlawful? That, as far as respects worldly pursuits, we should return to savage life; and that we should devote to the duties and exercises of religion, all the time not employed in procuring the *absolute necessaries* of life? Let us attend to the dictates of unerring Wisdom on this subject. God has required but one day in seven, to be devoted exclusively to his service. I say *exclusively*—for beyond all doubt, some portion of every day should be employed in religious exercises; in the duties of the closet, and of the family; and sometimes in public and social worship. But when the latter is carried to excess, we view it a violation of the fourth commandment. We say, God has required but one day in seven to be devoted *exclusively* to his service; and he has commanded, for it is more than simply a permission, he has commanded, "Six days shalt thou labor and do all thy work." Now why has he not reserved to *himself* six days in the week, and allowed *us* only one day in seven? This diligently employed, with an ordinary blessing on our labor, would be sufficient to procure all that is indispensibly needful for our subsistence. Why has he not arranged it thus? He knows better than we do, what will advance his own glory and our best interests both for time and eternity. We may therefore adopt it as a maxim, sanctioned by the word of God, that it is lawful and even commendable, to lay up this world's goods as God may prosper us, by regular and moderate industry, and by fair and honest means, without prescribing to ourselves any limitation as to the amount. It is our imperative duty, to "provide things honest in the sight of all men;" to owe no man any thing" except mutual love;

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and it is a dictate of common prudence, not inconsistent with any part of the Divine word, to provide for the necessities of old age, of sickness and infirmities, and for casual incidents, or what are called reverses of fortune. Yet in perfect consistency with all that we have asserted, there is a fitness, an importance and an awful solemnity, beyond what we can describe or conceive, in the injunction of our Saviour, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal."

A *treasure* is an object of supreme affection and regard; for where your treasure is there will your heart be also. But it is explicitly commanded, if riches increase, set not your heart upon them. With all their advantages, within their proper sphere, and when applied to their appropriate use, they are not worthy of a high degree of regard. Their true value is exceedingly limited. They cannot preserve from sickness or from death; nor can they purchase tranquillity or contentment of mind. If we lay them up as *treasures*, and pursue them as objects of supreme affection, we are *treasuring* up for ourselves disappointment and sorrow. We have no security for their continuance; because they are not promised to the children of God as any part of their inheritance. "Bread shall be given them; and their water shall be sure," but nothing farther is secured by promise; and whatever is possessed beyond this is held by an uncertain tenure. "Wilt thou set thine heart upon that which is not? for riches certainly make themselves wings; they fly away as an eagle towards heaven." We may be suddenly deprived of them by ten thousand different ways. The moth may deface them, the rust may corrode them; thieves may break through the safest enclosures and steal them away. Our utmost vigilance may prove utterly insufficient to guard them against the fraud and avarice of others; and the elements may conspire to rob us of our treasure. "Go to now, ye rich men; weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire."

But supposing that they were secured to us by the firmest tenure, are they worthy of the eager pursuit and the supreme regard of mortal, yet immortal, man? How long can we enjoy them? We know that we shall carry nothing away with us out of this world. We can enjoy them only during the present life. And how short, how uncertain is life? "What is your life? it is even a vapour which appeareth for a little time and then vanisheth away." How unwise then, to set our affections upon what is so transient, so fleeting, so unsubstantial, that the slightest breath may waft it from our grasp? Death separates between the miser and his gold. Death levels all distinctions betwixt the rich and the poor. The same narrow house serves the man of thousands and millions, and the beggar who leaves nothing behind him.

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We have said that there is nothing sinful in the acquisition of wealth, to any conceivable amount, if it be obtained by fair and upright means; and if it be not idolized, or made an object of supreme regard. We should add to this, *if devoted to a proper use.* What is then the true use of worldly riches? Certainly not to be hoarded up. Of all unprofitable things, nothing is so utterly worthless as wealth hoarded up and never permitted to see the light. As little should it be squandered in luxury and extravagance. It is then not only useless, but destructive; it is ruinous to health, fame, and all true happiness. And the prodigal who wastes his substance in riotous living, is as deserving of our contempt as the miser, "who for the love of gain throws up his interest in both worlds." The former is actuated by a principle as completely selfish as the latter, and is as utterly regardless of the interests of others. We know he claims, and often obtains the reputation of generosity, disinterestedness, and a noble contempt of wealth; but if his motives are scrutinized, even as they display themselves by his actions, it will be found that selfishness is his ruling principle. It is true he ultimately ruins himself. So does the miser destroy his happiness. The prodigal wastes his own property, and not unfrequently squanders the property of others, for the sole purpose of gratifying a pitiful vanity, or low and grovelling appetites and passions. We are commanded "to use this world as not abusing it, for the fashion of this world passeth away." The moderate use and the rational enjoyment of the bounties of divine Providence are freely allowed us. "Every creature of God is good, and nothing to be refused, if it be received with thanksgiving." But we ought to remember amidst all our enjoyments, that we are but stewards under God, and that we are all accountable for our stewardship. The possession of wealth involves a most solemn responsibility. The poor never cease from the land. Their necessities appeal for relief to the best feelings of our nature; nor can the conscience which is not perfectly callous remain unmoved in rejecting the claims of real distress. "Whoso hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him." There is yet a stronger appeal to the generous feelings of the opulent—the spiritual necessities of thousands, and millions, and hundreds of millions of our race, who are suffering, not a famine of bread, nor a thirst for water, but of hearing the word of the Lord. This appeal ought never to be neglected; a compliance with it comes within the sphere of our indispensible duty; and if any thing can justify a strong desire to accumulate wealth, it is the determination to honor God by bestowing it upon the temporal and spiritual necessities of the destitute. It is not determined in the word of God, what proportion of our worldly substance should be returned to him in acts of charity and beneficence, and in promoting the interests of his spiritual kingdom. The wisdom of God has left this to be regulated by every man's conscience, and the sympathies of his heart, under a variety of general directions, which, however, leave us utterly inexcusable in

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withholding more than is meet, and furnish the strongest motives and the highest encouragement to the cheerful and bountiful giver.

Riches then, enjoyed in moderation, with humility and gratitude to their divine Author, employed for his glory, and for the advancement of his cause, when duly estimated according to their proper use, and not beyond their intrinsic value; riches thus enjoyed and improved, are a real blessing. But when we consider the disposition and character of mankind in their fallen state, corrupted and perverted by carnal appetites and passions; when we look to the christian world, and observe the prevailing temper and conduct of many professors of religion, the conclusion forces itself upon our minds, that great wealth is by no means a desirable possession. "How hardly shall they that have riches enter into the kingdom of heaven." Unless divine grace be imparted in proportionate measure, "it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." So many temptations bestrew his path; so natural is it to trust in uncertain riches, rather than in the living God; so prone is the rich man to account his riches his treasures, to receive them as a satisfying portion, to advance in pride as wealth increases; to refuse to part with it when duty calls him, and to consume it in pampering the body, in gratifying "the lusts of the flesh, the lusts of the eye, and the pride of life," that of all miracles, the salvation of a rich man is the most miraculous. A moderate competency is incomparably safer, and therefore much rather to be desired. The prayer of Agur, recorded in the Proverbs of Solomon, is the best model for the imitation of christians, in regulating their desires after the wealth of this world: "Give me neither poverty nor riches; feed me with food convenient for me: lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain."

(To be continued.)

REVIEWS AND CRITICISM.

REVIEW.

A Sketch of Chinese History, Ancient and Modern, comprising a Retrospect of the Foreign Intercourse and Trade with China. By Rev. Charles Gutzlaff. 2 v., New-York, 1834.—

[Continued from page 278.]

An account of the various attempts to introduce the different forms of christianity, will, perhaps, be more interesting to our readers than the information we have hitherto communicated. It has been affirmed, but on what grounds we are not at present able to state, that the gospel was preached in China by the Apostle Thomas. We

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recently heard the Rev. Mr. Abeel, who has resided there for some years, state in a public address, this to be his opinion. Mr. Gutzlaff says: "St. Thomas, who is denominated the apostle of the Hindoos and Chinese," in the epitome of the Syrian Canons, "traversed a great part of Western Asia, visited India, and finally reached Kambalec, which, according to the latest researches, is the Khanbalek of the Tartars, and the Peking of the Chinese." Having built a church there, he returned to the coast of Coromandel, and was very successful in the conversion of the heathen, until he fell a victim to the envy of the Brahmins. Such is the Syrian tradition, and it seems to be confirmed by the Chaldean ritual, the concluding sentence of which is, "By the blessed Thomas the kingdom of heaven was extended and opened to the Chinese." However this may be, it is certain that christianity was introduced into this empire by the Nestorians so early as A. D. 636. They were at first very successful, if not in turning many of the common people "from idols to serve the living and true God," at least in gaining the favor of the higher powers. The Emperor Tactsung, published an edict in their favor, and built them a church. They were afterwards confounded with the priests of Budha, and exposed to a very severe persecution. Among their converts was the celebrated Prester John, a khan of Tartary. In the time of Marco Polo, in the 13th century, his descendants who still occupied his throne, and the greater part of their subjects are said to have been professed christians. "We have the clearest evidence that a spurious christianity once reigned over a great part of Central Asia, in the striking coincidence of some rites of Budhism with the superstitions of the degenerate eastern and western churches. The Lamas of Thibet revere in the person of their high priest, an incarnate deity, by no means different from the pope. They chant as is done in Roman churches: they pray for the dead: they wear a bishop's mitre: have monasteries and fasts: perform pilgrimages, use holy water, live in celibacy, say mass, &c.

The Roman Catholics were the next to propagate a knowledge of christianity. In 1289, Monte Corvino, a friar, was sent out by Nicholas IV. He travelled through Persia and India, and reached Peking in 1294. How long he remained is not known; it was long enough, however, to enable him to translate the New Testament and the Psalter into the language of the country. The Mogul emperors appeared to have viewed Romanism (for it is hardly proper to call the system that they were made acquainted with christianity) with rather a favorable eye.

We now proceed to give some account of the efforts that have been made in different ages, to introduce some one of the various forms of christianity into the empire of China. By some it is affirmed that the Apostle Thomas, who in the Syrian canons is styled the "Apostle of the Hindoos and Chinese," besides visiting India, extended his travels as far as the present capital of the empire. Here he is reported to have labored so successfully, as to erect a church; after which he returned to the coast of Coromandel, where he was mar-

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tyred by the Brahmins. Besides tradition, we have no other proof of the truth of this fact, than the following passage from the Chaldean ritual, which declares, "that by the blessed St. Thomas the kingdom of heaven was extended and opened to the Chinese." When the celebrated traveller Marco Polo, in the 13th century, travelled through Central Asia, he found a variety of christian sects, principally Nestorians. These had been obliged to flee to Persia in order to escape the persecuting violence of the orthodox Greek emperors. He found them also scattered in very considerable numbers in all the countries between Persia and China, and in many of the Chinese provinces. At Seganfoo, a Syrian monument was found, from which it would appear that the Nestorians entered China, A. D. 636. The emperor, on hearing of the arrival of this missionary, sent one of his ministers as far as the suburbs of the imperial city to meet him, with orders to conduct him to the palace. He was kindly received, and an edict published in his favor. The emperor then ordered a church to be built, and appointed twenty-one persons for its service. The number of missionaries was very soon augmented, and many churches were built; but their prosperity was short lived, as they soon came to be confounded with the priests of Budha, and a severe edict published against them A. D. 713. This persecution, while it affected their external prosperity and influence, did not by any means quench the zeal of the Nestorian missionaries. They gloried in counting among their converts one of the khans of Tartary, the celebrated Prester John. When Marco Polo visited those regions, he found one of the descendants of John upon the throne, who professed to be a christian; and the greater part of the inhabitants made the same profession. That a spurious kind of christianity once reigned over nearly the whole of Central Asia, appears, says Mr. Gutzlaff, from the striking coincidence of some rites of Budhism, with the superstitions of the degenerated eastern and western churches. The Lamas of Thibet revere in the person of their high priest, an incarnate deity by no means different from the pope. They chaunt as is done in the Romish churches: they pray for the dead: they wear a bishop's mitre; have monasteries and fasts; perform pilgrimages; use holy water; live in celibacy, and say mass!

Pope Innocent IV., not knowing how far the Tartar invasions might extend, despatched Carpine and Ruburquis in order if possible to convert these furious conquerors. In 1289, Nicholas IV. despatched another missionary, Monte Corvino, to the Tartar princes, who, travelling by the way of Persia and India, reached the capital of China soon after the accession of the celebrated Timur Khan to the throne of his grandfather. He was very bitterly opposed by the Nestorians, but was still successful enough to build a church in Peking, and to gain over to the Roman church the Khan George, of whom we have already spoken. He translated the New Testament and the Psalter into the language of the country. Very little progress was made by the Roman missionaries until after the discovery by the Portuguese, of the passage to the east round the cape of Good Hope, in the

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latter end of the 15th century. They took possession of Malacca in 1511, and soon after that time the celebrated Francis Xavier, a man of great talent, fervent zeal, and the utmost perseverance in the propagation of christianity, and who had been very successful in India and Japan, was filled with a desire to convert the Chinese; confident that if he could accomplish this object, the whole of the vast continent of Asia would soon bow to the sceptre of the pope. He arrived at a place near Canton in 1552. He was there informed that it was almost certain death to proceed. He at last secured the services of a merchant as his guide, but died before he could effect his purpose.

An Italian Jesuit, on his way to Japan, touched at Macao, where he remained ten months. He too was filled with the same ardent desire to propagate his religion among the Chinese. He sent many teachers, but not one of them could gain admission into the empire; and he was often heard to exclaim, "O rock! O rock! when wilt thou open!" He at length selected two of the most talented of his missionaries, Roger and Ricci, and caused them to be instructed in the most careful manner in the language. Disguised as Budhist priests, they were enabled to establish themselves in the city of Canton. Ricci, after planting various churches in the south, was extremely desirous of settling in the capital. This desire however it was not in his power to gratify, in consequence of his being suspected of being a Japanese, until a council of war was summoned by the emperor, and he accompanied one of his friends, who was a member of that assembly. In the course of time a great mandarin and a minister of state were converted; the latter of whom seems to have been sincere in his profession of christianity, for he valued it because it taught the immortality of the soul. His daughter was a still greater advocate of the new doctrines; she converted her husband, built churches, and encouraged missionaries. To increase the number of votaries, she educated the helpless infants that were exposed by their inhuman parents. With such rapidity did the number of converts increase, that in one province alone there were more than ninety churches, forty-five oratories, besides three kinds of congregations. The main instrument in establishing the Roman catholic faith was Ricci, a man every way qualified for occupying the post he did; talented, insinuating, patient, and having a very extensive knowledge of the Chinese language and literature. He eventually obtained very extensive influence, particularly in the imperial city; and in the course of the twenty-six years which he spent in China, performed what would almost seem an Herculean task. He was the first catholic missionary that had ever penetrated into the interior of the empire, and yet within that comparatively short period that elapsed after his admission, no less than three hundred churches were founded. So far as devotion to the cause in which he was engaged is concerned, and the persevering ardour and spirit of sacrifice with which he prosecuted it, he presents an example well worthy of imitation by every missionary. How deeply is it to be regretted, that after all, such talents, sacrifices,

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and order, should have been employed, not in the conversion of men from sin to holiness, but merely from one system of idolatry to another. After the death of Ricci, a very violent persecution was commenced, which continued for some time. An invasion by the Tartars put a stop to it, however, and was even the means of the Catholics gaining very considerable strength. Two German Jesuits succeeded to the place and influence of Ricci, and so successful were they in their labors, that they numbered among their converts thirty of the most distinguished ladies of the court, the prime minister, the empress dowager, the empress, and even the heir to the crown; all of whom were baptized. The missionaries, like those that preceded them, experienced very great reverses: another violent persecution was excited against them; the two Jesuits were loaded with chains. These disasters instead of abating their zeal in the least, served only to increase it. "When Semedo, a Portuguese, who had suffered most severely for his faith, in Nankin, gave a relation of what he had suffered, a great number of the students of the university of Coimbra subscribed their names with their own blood, to show their readiness to go forth and suffer in the same good cause." Their churches were some time after restored to them, but all the subjects of the emperor were at the same time forbidden to become christians. Verbeish, one of the Jesuits already spoken of, succeeded, however, to ingratiate so well with the young emperor, that the law was never put in force, and the field became again so entirely open and inviting that he wrote to Rome for a large number of assistants. Accordingly, Dominicans, Franciscans and Augustines inundated China; to use the words of our author, "The most distinguished missionaries at this time were Frenchmen—among whom the principal were Gerbillon, Bouvet and Le Compte." After the death of Verbeish, which happened a short time before their arrival, they enjoyed the imperial favor, on account of the important services which their scientific acquirements enabled them to render.

While the Jesuits were cultivating this field by themselves, all the difficulties which they encountered arose from the opposition of those who were attached to the ancient superstition; but after the introduction of the different orders already mentioned, mutual jealousies arose; each endeavored to secure the influence which the others possessed, and to drive them entirely from the field. Besides this, the question began to be very warmly agitated, how far it was proper for those who professed to be christians to go in the use of their ancient idolatrous customs. Ricci and his immediate successors, indeed the Jesuits generally, had been very accommodating towards their converts. They looked upon many of their idolatrous customs as being only political institutions, in which new converts might be indulged, without injury to their consciences as christians. On this point the Dominicans most bitterly opposed the Jesuits, and contended that they ought to be laid aside. The question was discussed for a long time, and with very great keenness in Europe, until Clement VI. gave a final decision, in which he highly disapproved of the laxity of the

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Jesuits. A legate was immediately despatched with the papal bull, which the Jesuits however found means to evade until 1742, when their conduct was again condemned. The emperor then interfered: he banished the opponents of the Jesuits from the empire, and made every missionary who entered his dominions take an oath that he would preach upon this subject, the doctrine of Ricci. We have been thus minute on the details of this portion of the history, not only on account of the intrinsic interest of the facts related, but more especially for the purpose of showing what has been the actual extent of the popish conquests in China, (respecting which so many exaggerated accounts have been published,) and by what means they have been gained. Our astonishment at their success, will perhaps be very considerably abated, when we remember the close affinity that exists between many of the superstitious customs of that apostate church and the rites of heathenism.* What the precise number of Chinese papists is at the present time, we are not able to state. There are two bishoprics and three vicarages, and very considerable sums were yearly expended on the mission, by the late king of France, before his expulsion from the kingdom; and are still, by the Society of Missions at Paris, and the College de Propaganda at Rome.

The first protestant mission was commenced in China, by the London Missionary Society. In that year the late Dr. Morrison sailed for China by the way of the United States. This distinguished man studied at Hoxton Academy, England, with a view to the ministry at home; but being deeply impressed with the wants of the dying millions of heathenism, he determined, after encountering much opposition from his friends, and particularly his parents, who were extremely desirous that he should labor at home, to devote himself to the work of foreign missions. With this view he removed to the Missionary College at Gosport. He happened, in the course of his preparatory studies, to meet with a Latin Chinese dictionary, and a harmony of the gospels in Chinese, in the British Museum, and such was the ardor of his zeal, that he transcribed the whole with his own hands. He reached Canton in the autumn of 1807, and during that season he lived in a godoan, where he studied, ate and slept. He at first conformed to the social habits of the Chinese; but seeing that it had no effect in securing their affection, he laid these habits aside, and dressed as an European. He was soon afterwards introduced to Sir George Staunton, and by him made acquainted with Mr. Roberts, the principal of the British factory. It ought here to be mentioned, for the honor of our country, that Dr. Morrison, before leaving the United States, (he had been refused a passage in the ships of the East India Company,) received a very kind letter of introduction from Mr. Madison to the American Consul at Canton, desiring that gentleman to pay him every attention, and to aid him as far as was in his power, in his benevolent enterprize. It is hardly necessary to add that this request was most cheerfully and promptly acceded to; and thus the

*For a very complete and admirable illustration of this point, see Dr. Middleton's "Letter from Rome."

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government of the United States may, in one sense, be said to have been instrumental in giving to China the greatest blessing that any people can enjoy—the knowledge of the glorious gospel of the blessed God.

The first great object of Dr. Morrison's labors, after he had acquired a sufficient knowledge of the language, was the translation of the scriptures into the Chinese. In 1809, he was appointed Chinese translator to the British factory, a situation that greatly facilitated the accomplishment of his views. Shortly afterward he commenced a religious meeting upon the sabbath at his own house, which was attended by a few Chinese. Having ascertained that a copy of the Acts of the Apostles, which he had brought out with him was perfectly intelligible, he printed it, together with a Chinese grammar, and a translation of the gospel by Luke, which he had completed in 1810—11. He continued translating and publishing parts of the scriptures, until the British and Foreign Bible Society voted £300, for the translation and publication of the whole Bible. Mr. G. after contrasting the labors of this devoted man, with those of the popish missionaries, who, though they had been laboring in China for two centuries, and were many of them perfectly familiar with the language, had never thought it worth their while, to translate and publish any portion of divine revelation, states this very remarkable fact, that he has found no work of any importance, which can be translated with so much ease into a foreign idiom, as the Holy Bible. May we not look upon this as a proof of its being a book intended for all kindreds, and nations, and tongues, and languages on earth?

In 1813, the Rev. Dr. William Milne, one of the most talented and devoted missionaries of modern times, was sent out by the London Missionary Society as a fellow-laborer with Dr. Morrison. He at first landed at Macao, but being ordered away from there, went directly to Canton, and commenced the study of the Chinese language. In the mean time, Dr. Morrison had prepared some tracts; one of which, entitled "The Redemption of the World," was the means of the conversion of one man who had been formerly a Roman Catholic.

In the course of the following year, Dr. Milne removed to Batavia, the capital of the Dutch possessions in the East, where he was very kindly received by the Dutch ministers; and had every facility afforded him by Gov. Raffles for the prosecution of the object he had in view. Besides pursuing his Chinese studies, he travelled extensively through the island of Java, and distributed a large number of Testaments and tracts. On his arrival in Macao, he found that another edition of the New Testament had been published, and in a much more convenient form. In 1815, the first Chinese convert was baptised; his name was Ieacko, and his written confession is as follows: "Jesus making atonement for us is the blessed sound. Language and thought are both inadequate to exhaust the gracious and admirable goodness of Jesus; and I rely on his merits to obtain the forgiveness of sin. I have sins and defects, and without the atonement of Jesus for the remission of sin, would be eternally miserable. Now that we

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have heard of the forgiveness of sin through Jesus Christ, we ought with all our hearts to rely on his merits. He who does not so, is not a good man. When I reflect and question myself, I perceive that from childhood until now, I have had no strength, no merit, no learning till this my twenty-seventh year: I have done nothing to answer to the goodness of God, in giving me existence in this world as a human being. I have not recompensed the kindness of my parents, my relations, my friends. Shall I repine? Shall I hope in my good deeds? I entirely call upon God my Father, and rely upon God for remission of sin. I also pray to God to confer upon me the Holy Spirit." Shortly after the baptism of the person whose "confession" we have just given, two other persons, one of them a teacher of the Chinese language, and the other a writer, gave such signs of a renewed heart, as would have justified their receiving this initiatory rite of the christian religion, but it was thought by the missionaries to be most prudent to defer it for some time.

From Dr. Morrison's first arrival in China, the preparation of a Dictionary of the language, was one great object that he kept constantly in view. This great work, the result of toils and application of which few, if any scholars in this country, can form an idea, was at length completed and published by the English East India Company, on a scale of liberality worthy of that ancient and distinguished corporation.

In 1815, a mission was established in Malacca, and in the following year a monthly publication was commenced there, which has been the means of spreading a knowledge of the Gospel very extensively through the Indian Archipelago. A Chinese of the name of Afa, who afterwards became a most decided christian, was the same year baptised by Dr. Milne. The establishment of this mission was almost entirely owning to the exertions of Dr. Milne. While he was thus engaged in Malacca, Dr. Morrison accompanied the English embassy to Pekin, and had thus a peculiarly favorable opportunity for studying the disposition both of the government and the people. In 1817, Dr. Milne visited China, and while there, he and Dr. Morrison prepared a plan for the establishment of an Anglo-Chinese college at Malacca, where both Chinese and English youth might have the opportunity of studying these languages. They also divided among themselves the remaining portions of the Old Testament. Providence smiled in a very remarkable manner on their efforts for the foundation of the college. In a very short time the number of students was twenty-six, all of whom were natives of Malacca. This work of these two devoted and liberal minded missionaries has been already of immense importance to the cause of missions, and if supported and enlarged as it ought to be by the Western churches, it cannot fail of becoming an efficient as it is an important means of extending the knowledge of the gospel. Many of the lads who have been educated at this college, are now filling very important situations—situations the most favorable for exerting an extensive influence among their countrymen. One of them is now in Pekin, filling

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the office of translator of Western languages to the board of rites; others are employed as teachers.

In 1822, the college, the mission, and the church of Christ at large, suffered a very severe loss in the death of the devoted Dr. Milne, a man who will ever rank among the "few noble," and whose memory will long be dear to the christian church. Few of those who have in modern times gone forth to preach salvation to the ends of the earth, have equalled him in intellectual endowments, comprehensiveness of view, and elevated devotion to the cause of Christ; and none have surpassed him. His early fellow-laborer and companion in tribulation and the kingdom and patience of Jesus Christ, the lamented Dr. Morrison, has ceased from his labors. For many years these two great men were permitted to struggle almost alone: the field which they were cultivating seemed, for a considerable time, to have the smallest share of the sympathies of the christian world. Of late years, however, that sympathy has very much increased, particularly in this country, owing in a good degree to the heart stirring appeals that have come to us from the excellent author of the work before us, and to the communication of our beloved friend and brother, Rev. David Abeel. The laborers in that portion of the great "field" will speedily be joined by several brethren from the Reformed Dutch and the Episcopal churches; and from the accounts of the late anniversaries in London that have been recently received, we learn that a strong reinforcement is to be sent out by that noble institution. The Rev. Dr. Reed, who visited the American churches as a delegate from the Congregational Union of England, has offered himself as a missionary for China. We do hope that he will persist in his intention of devoting himself, with his rich store of christian experience and theological learning, to the work of preaching salvation to the perishing heathen. We are persuaded that the influence of his example at home, and his labors abroad, would be productive of the happiest results for the missionary cause. Should all those who are expected to go out, actually enter upon that field of labor, still we may ask, "what are these to so many?" What are fifty or an hundred ministers of the gospel to three hundred millions of perishing immortals? How melancholy the reflection of the christian mind on the history of that vast empire! How long the period during which darkness, gross darkness has covered that unhappy land! Who can think with any other feelings than those of the deepest and bitterest anguish, of the countless millions that have, age after age, gone down from that single empire to the regions of everlasting despair. How tremendous that stream of immortal beings that has been flowing, for more than thirty centuries, from that single portion of our world, to the lake of endless woe! When will the church of Christ, to whose care has been confided the leaves of that tree which is for the healing of these dying nations, awake to a proper sense of her high and solemn responsibilities? When will the followers of the Saviour adopt and act upon the resolution of the ancient saint, "For Zion's sake I will not rest, and for Jerusalem's sake I will not hold

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my peace, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." We rejoice to know that a happier, the truly "golden era" is yet in prospect: the church is yet to have her millenium, and the world its jubilee. May that happy day soon arrive, when from China, and India, and the distant islands of the sea, and long oppressed and deeply injured Africa, from the north and the south, the east and the west, the joyful and the united announcement may be heard, "Lo the Prince of Peace is come!"

"Come then, and added to thy many crowns,
Receive yet one, the crown of all the earth,
Thou who alone art worthy.

"Come forth out of thy royal chambers, O Prince of all the kings of the earth. Put on the visible robes of thy imperial majesty. Take up that unlimited sceptre which thine almighty Father hath bequeathed Thee. For now the voice of thy Bride calls thee, and all creatures sigh to be renewed."*

MISCELLANEOUS.

For the Christian Magazine.

Verily, I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Mat. 18.3.

The religion of the Bible is a universal thing. It does not apply itself to any single part of a man, leaving every other part unaffected, but it lays hold of the entire person, body, soul and spirit, which it *sanctifies wholly*, unto the service of God. The moral and intellectual nature, it renews after His image by whom they were created, in knowledge, righteousness, and true holiness; and of the physical nature, it secures the holy employment.

There is a wide difference between the operations of special grace before and after conversion to God. Subsequent to that event, the Holy Ghost falls in with those various faculties that naturally belong to every man, and strengthens them, and so influences their possessor as to cause him to employ them in the service of God. But prior to that event, the man is wholly passive. Upon his benighted soul, saturated with sin, and fully charged with contempt of God, the Spirit broods as it did upon the waters of the primitive chaos, until the appointed minute of His power arrives, when there is mysteriously introduced into the invisible Catholic church, a man *created anew in Christ Jesus unto good works.* And this is rendered necessary from the nature of things. Think you, that that man who lies physically dead before you, could rise into existence, by whomsoever

* Milton's Animad. on Remon.

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commanded, although his body has connected with it, lungs, arteries, legs, arms, and every other requisite to animal life and motion. No. How then could a soul that is DEAD *in trespasses and sins;* dead as regards all spiritual exertion, start into spiritual life, though commanded by men, or angels, or God himself, unless the quickening energies of His almighty Spirit accompany the voice? It is absolutely impossible: "You hath He quickened, who were dead in trespasses and sins." And the reason why, notwithstanding all this, the person is guilty of disobedience, and is accountable, arises from the fact that in the person of Adam, his federal head and representative, he lost his own spiritual life, when he might and ought to have preserved it. "By one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned. "Therefore, verily I say unto you, except ye be converted"—not except *ye convert yourselves*, which would have been his language, had the Saviour been imposing a command, and not announcing the abstract fact; except ye have been the subjects of the above operation; except your moral natures have, in the most thorough sense, been turned—entirely changed—renovated, "and you become as little children, ye shall not enter the kingdom of God."

Our blessed Redeemer, upon whose lips, grace without measure was poured, always spoke with matchless wisdom. The image occupying the middle part of the verse at the head of this article, illustrates most aptly, the character of His genuine disciples. It shows us what manner of persons they ought to be in *humility*, *docility*, and *godly*, or filial *sincerity*.

When the immortal Luther was once asked what was the first step in a life of true religion? He answered, humility. And what the second? Humility. The third? Humility. So that this mighty divine made humility the foundation, superstructure, and cope stone of evangelical christianity. And he was right. "What doth God require of thee, O man, but to do justly, love mercy, and *walk humbly with thy God.*" But it may be asked, what is christian humility? We answer this question by saying, that it not a christian's supposing himself to be destitute of all powers and qualifications whatever, for serving God. Neither is it his carelessly thinking that he has slender abilities. But it consists in *no man thinking more highly of himself than he ought to think, but thinking soberly, according as God hath dealt to every man the measure of faith.* Rom. 12.3. That is to say, the disciple is to take the Lord's lamp, and enter into the retirements of his own soul; there to examine his capacity, gifts, talents, dispositions, endowments, opportunities, and the like; then form as just an estimate of them as he can; next, in reliance on Divine aid and guidance, use them to the best advantage in the service of Heaven, and finally *give all the glory to God alone*, the original Author of the whole, and to His providence and grace, by the directions and superintendance of which they may have been rightfully employed. "Every good gift, and every perfect gift is from above, and cometh down from the Father of lights." "Whether ye eat or

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drink, or whatsoever ye do, do all to the glory of God." "I labored more abundantly than they all, yet not I, but the grace of God that was with me." "By the grace of God, I am what I am." Such is true humility, unless our reason errs, and we have mistaken the meaning of the apostles who spake as above, under the inspiration of the Holy Ghost. And such is obviously the only way in which we can *always* account ourselves as nothing, and God to be all in all.

But humility alone, does not constitute the resemblance designated by the Saviour in the passage before us, as has been already stated: it further indicates docility, and godly or filial sincerity; in other words, an entire reliance on the Divine teaching, and a sincere determination to walk in the light shed by the Holy Ghost.

God never does any thing that is not really right. "He is holy in all his works, and righteous in all his ways." Neither does he any thing, without a definite object in view; and his eye alone sees the end from the beginning. Long, long ago, has the eternal Godhead counselled together, and planned out this little world, so to speak, without leaving the smallest iota essential to its government, in either a natural, civil, or religious point of view, undetermined and unprovided for. In his infinite condescension, he has been pleased to use His intelligent creatures, as instruments in his hands, for effecting His purposes. "The heavens, even the heavens are the Lord's, but the earth has he given to the children of men." And how does he thus? Why, by creating them active, and constituting them accountable beings, bound over by the strictest obligations to glorify Him in their bodies and spirits, which are his. The law of the Lord, which is perfect in all its parts, and forms their only rule of faith and practice, is contained in the scriptures of the Old and New Testament, to or from which nothing is, on any account to be added, or taken away. This golden code, whether it be beaten out, and spread over the pages of the whole Bible, or gathered together in the decalogue or ten commandments, encloses in its ample embrace, every duty which God requires of man. The reasons for, as well as the results of obedience to several precepts, are either expressed, or easily perceived, but as regards very many of them, not a word is said concerning these particulars. The Supreme Lawgiver is silent, and has a right to be so. Now we are persuaded that a great deal of error possesses the hearts of the children of God upon this subject. Many of them imagine that they have a right to examine all the *ins* and *outs*, the *whys* and *wherefores* of every *dark* command, in order to ascertain in this manner whether it ought to be attended to. Forsooth, they must take any precept positively enjoined, or directly drawn from the spirit of the Bible, and lay *their* judgments to the line, and *their* righteousness to the plummet, and then give or withhold obedience, ccording to their notions of expediency. Fine employment, truly, for the "spirit in man" so to judge the "inspiration of the Almighty." Did our limits permit, we would argue this at some length, in order fully to expose it, so fraught is it with folly and impiety. But to be brief, let us ask, did Abraham debate the propriety of the sovereign

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command of God to slay his son, before proceeding to prepare the materials for the sacrifice? Isaac—his only son, the rejoicing of his heart, from whose loins too, the joy of all nations had been promised to descend! Abraham had too much godly confidence and fear for that. Had he brought either his *finite* reason, or "flesh and blood" to a conference, he would have sinned grievously against the Majesty of Heaven, and also missed the noble distinction of being Father of the faithful. Did the people of Israel, disobedient as a body, as they generally were, hesitate to plunge into the Red Sea, when Moses, the mouthpiece of their king, required them so to do? And were they sufferers in consequence? Did Shadrach, Meshech, and Abednego, fear to impugn the statute, and contemn the golden statues of Nebuchadnezzar, although *they knew* that a fiery furnace awaited them for their disloyalty; or did they suffer the certainty of these horrible consequences to create doubts in their minds, about their duty? No! they were too well acquainted with the principles, and too deeply imbued with the spirit of true piety, to swerve, upon any consideration, from the plain paths of judgment. In these, as well as in several other examples that might be adduced from the scriptures, there was a signal courage derived from the conviction of the truth, which conviction sprang from the simple fact, that the mouth of the Lord had spoken it. And well would it be for us, did we always follow their steps.

The fact is, that the principle of *expediency*, as it is called, which is so prevalent in the christian church, in the present day, is directly opposed to both the law and the gospel. It runs in the teeth of that sharp rebuke uttered by the Apostle James, (4. 11.) against those who speak evil of the law, and *judge the law*, instead of being doers of the law. It assumes either, that God had not sufficient wisdom of himself to project the plan of the universe, that the law which He has propounded for the regulation of our conduct, is an incomplete one, or that He has invested us with liberty to live at all times, or at any time, "as we list;" all which is pointedly denied. It sets itself sternly against that spirit of *docility* and *godly simplicity*, which would lead us to the feet of Jehovah Jesus, or dear Lawgiver, where, recognizing our inconceivable ignorance, our continual proneness to favor false estimations of men and things, to mistake light for darkness, sweet for bitter, good for evil, we should, with meekness and lowliness of heart, *learn of Him*. Instead of abasing the creature, and supremely exalting the Creator and Redeemer, when carried out to its legitimate extent, it elevates us worms of the dust to somewhat beyond an equality with Him, in whom "are hid all the treasures of wisdom and knowledge!" Surely, christianity cannot thrive, while such a viper gnaws her very vitals.

We beg it to be distinctly understood that in making these remarks, we have had no reference to any great moral-political question that may be at present before the public mind. Our single object has been to lift our testimony (however feeble) against a habit which we know to be daily gaining strength, viz. that of persons professing to be christians, postponing the commands of God to their own "better"

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wisdom. We believe that *the word of the Lord is a tried word*; already tried by Him who is infinite excellency itself, and that all its commandments are pure, and calculated to rejoice the pious heart; but for us creatures of a day, who comparatively with Him are less than nothing and vanity, to suspend obedience to any one of them upon our conviction of its propriety, is radically iniquitous, blasphemous and absurd. Reason transcends her province, when in addition to understanding the meaning of the scriptures, that is, understanding what ideas the words and paragraphs convey she presumes to question their expediency.

Let christians study then to deport themselves as *little children*, in the sight of the great God. Let them make the Bible the man of their counsel, the light to their feet, and the lamp to their path. Let them draw from it their principles and practices; their doctrines and duties; never venturing to question for a moment, their perfect rectitude. Let them say with the Psalmist, as well they may, "I esteem all thy commandments concerning all things to be right; I hate every false way." So shall they gradually acquire that decision of christian character, which will dispose and enable them at all times to pursue the path of duty—the only path of safety. So shall they grow daily in wisdom and spiritual stature, until having attained to "perfect men in Christ Jesus," they shall be admitted into the kingdom of God. Z.

REMARKS OF THE REV. J. R. KERR, OF PITTSBURGH:

In the late meeting of the Synod of New-York.

Synod having resolved to hear the Rev. J. R. Kerr, delegate from the A. R. Synod of the West, Mr. Kerr addressed the Synod to the following effect:

Sir: I have no special communication to make to you. I have not been charged with the presentation or management of any particular business. I appear before you in the character of a delegate from the A. R. Synod of the West, to express the friendly feelings with which that Synod regards you, and the deep interest which she takes in your peace, purity, prosperity and happiness.

We regret that our accredited delegate did not meet with you in 1834; and also, that your own respected delegate was unable to attend the last meeting of our Synod. We, moreover, hope that our correspondence will suffer no future interruptions. Indeed, from my knowledge of the views and feelings of my brethren, I feel authorized to say, that we desire to live with you on the terms of a more intimate fellowship than those on which we do live. It would be gratifying to many, if not to all of us, to be united with you on the terms of the constitution, and under the supervision of a general Synod. Is such an union impracticable, or at present inexpedient? If so, still may we not be more closely associated than we are? I am persuaded that the Synod which I have the honor to represent,

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would cordially co-operate with you in the cause of missions, or in the adoption and prosecution of any measures calculated to promote the general interests of our common and beloved Zion.

The condition and prospects of the A. R. Synod of the West are to some of you, doubtless, known. That Synod numbers, at present, seven presbyteries; forty-two settled ministers; eight unsettled ministers; thirteen probationers; thirty-eight missionary stations, and fifty-four vacancies. Many of our vacancies are ripe for settlement, and almost all of them urgent for the administration of word and ordinances among them. Their number, moreover, is increasing, and by appropriate efforts, might be increased to an indefinite extent. Wherever we have been able to raise, and for a short period, hold up the standard of the A. R. church, numbers have gathered around it with eagerness and joy. Doors of entrance are opened to us from all quarters; but we have not men to enter and occupy. We want ministerial aid; and this is our great want. All that is necessary, under the blessing of Heaven, to extend the limits, and influence, and usefulness of the A. R. church in the Western States, is an adequate supply of able and faithful ministers. Nor are we without ground of joy and hope, even in this particular. Upwards of twenty young men attended the last session of our Theological Seminary, and there is a fair prospect that the present number of our Theological Students will be, in future, not only maintained, but increased.

From these statements it will appear, that the external condition of the Western Synod is prosperous; and we hope that she is increasing in knowledge, purity and zeal, as well as in the number of her ministers and people.

I have made the preceding statements from a conviction that you will take pleasure in the prosperity of a sister Synod, and will unite with us in thanking the glorious Head of the church, for the manifestations of kindness, which, notwithstanding all our unworthiness, He has vouchsafed to us.

Permit me, as the organ of the A. R. Synod of the West, to express, before I take my seat, the friendly feelings with which that Synod regards you, and the congregations under your care, and her earnest desire, that the pleasure of the Lord may prosper in your hands.

OBITUARY.

To the Editor of the Christian Magazine.

The death of christian friends, of those who have left indisputable evidence that they died in the Lord, is at once a subject of painful and of pleasing reflection. The stroke which severs the brittle thread of life, and deprives affectionate parents of a beloved child, and the church of God of a valuable member, while it calls forth sentiments the most distressing, is not, at the same time, without its sources of consolation. It is painful to reflect that the earthly pil-

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grimage of those to whom we were tenderly attached, is for ever terminated, that we shall see their faces no more in the land of the living, that we shall no longer enjoy their society, or take sweet counsel together, and walk to the house of God in company. "Man goeth to his long home, (says the wise man,) and the mourners go about the streets; there the wicked cease from troubling, and there the weary be at rest; there the prisoners rest together; they hear not the voice of the oppressor; the small and great are there, and the servant is free from his master."

But, on the contrary, how pleasing it is to reflect on the gifts and graces of God's Holy Spirit, which beautified and adorned their christian life. How cheering to the troubled soul, when we call to mind their works of faith, and labors of love, and patience of hope; when we meditate on the composure of mind and full assurance of salvation which distinguished their dying moments, when bidding adieu to the things of time. And, above all, what an unspeakable source of consolation to reflect, that though their dissolution in many respects is loss to those whom they leave behind, yet to themselves, it will be the termination of their warfare, the end of all their sorrows, and the consummation of a felicity infinite in degree and eternal in duration.

Such reflections have soothed the minds of those, in an eminent degree, who were unexpectedly called to mourn over the death of a very amiable and pious female, Miss Elizabeth Dennis, who departed this life in Argyle, on the 28th day of July last, in the 20th year of her age. She was of most respectable parentage, the daughter of Mr. Archibald and Mrs. Hannah Dennis, of this town. Her last illness was remarkably severe, but of short duration. The evening immediately preceding her death, she attended in her usual health, with her companions in age, an association composed of youth in the neighborhood, organized for the purpose of improving themselves in sacred music. After spending the evening in this commendable exercise, Miss Dennis returned home and retired to rest, in a state of mind unusually cheerful. In the course of the night she was violently attacked by a disease, similar in kind to cholera, which terminated, in a few hours, her earthly existence. During her short illness, although in great bodily distress, her mind was calm and collected: observing the tear of sympathy and affection starting from the eye of her aged father, (when he beheld the picture of death marked on the countenance of his affectionate child,) she said to him, "Father, weep not for me: I am leaving, it is true, a good home, but be assured of this, I am going to a better home."

A few days previous to her decease, she was engaged with her brethren and sisters in the delightful exercise of commemorating the sufferings and death of a risen Redeemer, and recollecting the saying of one of her pastors, at the conclusion of the solemnities of a sacramental sabbath, that it was probable some of those who had on that day surrounded a communion table should never on earth, enjoy a similar privilege, she said to a friend standing near, "Tell Mr.

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M....., I am to be first on the schedule of deaths." A few moments after this she breathed out her soul into the arms of her acknowledged Lord and Redeemer.

To those who were not acquainted with our respected and departed friend, I have little expectation that any thing I can say of her character, will communicate an adequate idea of her peculiar excellencies. About four years since, Miss Dennis ranked herself among the friends of Christ in the Associate Reformed Church in this town, by a dedication of herself to God in the ordinance of baptism, and by recognizing the Lord Jesus as her friend and Saviour at a sacramental table. Her profession she highly honored, even until the moment of her death, by a holy walk and conversation. She gave ample proof to her youthful friends and companions, under all circumstances, that though *in* the world she was not *of* it. Habitually feeling herself a sinner, she reposed all her hopes of pardon and salvation on the finished work of the Redeemer, and lived and died in the faith of the truth. Her piety was modest and unassuming before men, but among her intimate friends it displayed itself of a very strong and marked character, unaffectedly humble: her aim through her short pilgrimage was *to be* rather than *seem religious.* In her attendance on all the means of grace, she was most conscientiously regular: she loved the habitation of God's house, and the place where his honor dwells. She was endowed with an uncommonly mild and amiable disposition: this, connected with true religion, attracted both the attention and affection of all who knew her, and rendered her both a blessing and an honor to those with whom she stood intimately connected. I have no disposition to represent our departed friend Miss Dennis as a faultless person, though I confess, I would find some difficulty in enumerating her faults. I wish, however, to trace her excellency to its true source; "by the grace of God, she was what she was." Such individuals are (in infinite wisdom) allowed to appear for a time on the stage of action, that we may be taught more impressively, the reality, the worth and the loveliness of real religion, and when they are removed from it, we are admonished to follow them, as they followed our Lord Jesus Christ.

And now, youthful reader, (especially you who were the intimate associates of her who was suddenly snatched from among you,) you are solemnly admonished of the uncertainty of human life. Behold here, ye thoughtless youth, an individual in the midst of the years of life which are the fullest of hopes and pleasing desires; one, qualified to diffuse around her the enjoyments of life; one, beloved and esteemed by all who had the honor of her acquaintance; suddenly taken away from weeping parents, connexions and friends, to join (I doubt not) the song of the redeemed in glory, "worthy is the Lamb that was slain."

"When blooming youth is snatched away,
By death's resistless hand,
Our hearts the mournful tribute pay,
Which pity must demand.

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While pity prompts the rising sigh,
Oh, may this truth, impress
With awful power, *I too must die*,
Sink deep in every breast.

Oh, let us fly, to Jesus fly,
Whose powerful arm can save;
Then shall our hopes ascend on high,
And triumph o'er the grave."

"What is your life?" hear and ponder upon the answer: "It is even a vapour that appeareth for a little time and then vanisheth away." Is it a rare occurrence for youth to die? Is human life always extended to three score years and ten? Are we not solemnly taught from inscriptions to be seen in every graveyard, as well as from God's word, that in no period of our lives, are we exempt from the stroke of death? While you are counting upon years to come, perhaps there is but a step between you and death; nay, perhaps the order may be already issued to the destroying angel, and this night your souls may be required of you. If you have thus far ventured to live unmindful of God and your souls, be persuaded by one who looks and longs for your salvation, to seek by faith an interest in our Lord Jesus Christ, while it is called to-day, before the night of death overtakes you, wherein no man can work. Delay *is* in the extreme dangerous. Who can tell that the same tempter who perhaps at this moment is softly whispering into your ears, *it is time enough* to seek the favor of God, may not, after a few more days of carnal ease, use the same deception and tell you, *that it is now too late*. "Behold now is the accepted time, and now is the day of salvation." My young friends, "seek the Lord while he is to be found, call upon him while he is near," seek him with earnestness and perseverance until you find him, until you can say "my Lord and my God." Pour out your hearts before him in prayer. We also will pray for you, that your lot may be among the children of Jesus, and that their inheritance may be your portion.

To those who in the death of Miss Dennis have lost an affectionate daughter and a beloved sister, we presume not to offer consolation: they will seek it where she, by her godly example and salutary precepts, taught them it alone was to be found, in humble reliance upon God, who commands us "to call upon him when troubles overtake us."

"The troubles that afflict the just
In number many be,
But yet at length out of them all
The Lord doth set them free."

When we are burthened with sorrow, when we are overwhelmed with grief, where shall we look for consolation? The world has no cures for a broken heart: to God and to God only it belongs to afford consolation: let us then say, "when I am in heaviness I will think upon God." I will think upon him because he knows whereof I am

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made. He remembers that we are but dust; all our afflictions are known to him, before we offer up our petitions for their removal. In all our afflictions, He is afflicted. He will lay no more upon us than we are able to bear. The benignity of his nature continually prompts him to hasten to our relief through a mediator, Christ Jesus. Let us then in the day of our adversity "*think upon God.*" Let us remember that His ways are ways of rectitude, and that He has graciously promised "to make all things work together for good to them that love God, to them who are the called according to his purpose."

G. M. Jr.

Argyle, 1835.

HINDOO CONVERT.

The third one that was baptised, and now conducts an institution far up the country, was a peculiar case, from the trying circumstances attending his separation from his friends. Ah! could any of you have been present, you would have seen what christianity could do even for a poor brutish idolater. It was about nine in the evening, and if any one here has been in that country, he will know what it was, when I say that it was in the full effulgence of an Indian moon, whose brightness almost rivals the noonday glory of the sun in this northern clime. Two or three of us went along with this individual to witness a sight never before, and perhaps not soon again to be seen by Europeans. It was most trying; the brother of the young man came up to him, and looking at him wistfully in the face, began first to implore him by the most endearing terms as a brother, that he would not bring this shame and disgrace on his family, (which was a most respectable one.) He appealed to him by the sympathies and tenderness of a brother; but that young man listened, and simply in substance said, "that he had found out what error was, and what truth was, and he was resolved to cling to the truth." Then the brother finding this argument had failed, asserting what might be called the authority of the elder brother, endeavored to show what power he had over him, if he would bring this disgrace upon them; but the young man adhered to the same simple declaration, "I have found out error, and I have resolved to cling to the truth." He also held out allurements and bribes. There was nothing, no indulgence whatever, he would not allow him, in the bosom of the family—indulgences prohibited and regarded as abhorrent in the Hindoo system—if he would only stop short of the last and awful step of baptism—the sealing of his conversion. He still adhered to this declaration, "I have resolved to adhere to the truth." It was now when every argument had failed, his aged mother, who had all the while been present, though we knew it not, at that crisis, raised a howl of agony, a yell of horror, which it is impossible for imagination to conceive. The young man was much affected and shed tears. He held up his hand to heaven, and simply said, "I cannot stay;" and it was

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the last time he ever saw his brethren or his mother. (Hear.) I could not help feeling that Divine grace is sovereign. If it be said that the Hindoo character is avaricious, Divine grace is more powerful still, and has conquered it: if it is feeble as the shifting quicksands, Divine grace can give it consistency and strength—can make the man who is weak, powerful—the feeble Hindoo a moral hero. What signal testimony do such cases bear to the power of the gospel!—*Mr. Duff's speech, before the general Assembly of Scotland.*

To the Editor of the Christian Magazine.

Dear Brother: I rejoice that the Associate Reformed church has engaged in the work of foreign missions; and that the Lord of the harvest has procured for us a missionary to carry the gospel to the perishing heathen. I wish through the Magazine, to acknowledge the following sums, which have been put into my hands for the foreign missionary fund of Synod, and which I will pay to the treasurer appointed by Synod, as soon as I shall have ascertained who he is.

A collection taken up in the A. R. church of Little-Britain, on the first sabbath of October,	$53 00
Donations since received from Mr. Robert Blake,	10 00
" " Mr. James Waugh,	5 00
" " Miss Charlotte Pierson,	2 00
In all seventy dollars.	$70 00

Yours affectionately,

R. H. WALLACE.

Little-Britain, Oct. 12, 1835.

There has also been collected in the church in Geneva, for foreign missions, (about)	$18 00
Donation from a Friend in Geneva,	50 00
	$68 00

STATE OF RELIGION IN SPAIN.

With the name of this country are commonly associated ideas of wealth and pride, and blind devotion to the interests of popery. Here flourished that court of anti-christ, the bloody inquisition; here flocks of lazy and licentious priests live upon the industry, and prey upon the virtues of a confiding people; here was the strong hold of popery in Europe. But it appears that oppression has made the people mad; popular indignation, long entertained and long kept in restraint by the force of secular power, and the fear of spiritual maledictions, has burst forth, and church property has been sacrificed, and priests, the objects, at once, of contempt and abhorrence, have been

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slain. The Government, whose acts, even in Spain, bear some analogy to the wishes of the people, have abolished a great number of, so called, religious houses, such as monasteries and convents, and appropriated their revenues to the use of the state.

It appears that a great amount of the people pay no degree of attention or respect to the miserable form of religion which has prevailed among them. And having no correct knowledge of any other, they are wrapt in the horrors of infidelity and irreligion. Multitudes of the priests are infidels, kept from avowing it only by the fear of losing their livings. Some few of the priests are awake to the fearful state of the country, in regard to religion, and may yet prove instruments of bringing about a radical reform. If Bibles and evangelical books could be circulated freely, it is thought that it would be attended with the happiest effects, in furnishing to priests and people a knowledge of the truth, and in leading them from the falsities and abominations of popery, to the profession and practice of true christianity.

OUR MAGAZINE.

It gives us pleasure to hear of the good reception our work meets with from our subscribers. And we could specify many cheering instances of the good it has been the means of doing in families and neighborhoods in which it is read. The idea of discontinuing it, which was hinted at in our report to Synod, seems to have excited considerable apprehension in the minds of many of our readers in different places and of different denominations. We were aware that many took much interest in the work, and regarded it as a useful vehicle of evangelical truth, much needed in these times, and the more carefully to be cherished, because, periodicals advocating orthodox doctrines are very scarce. But we must admit, that we were not aware that so many took so deep an interest in our work, as we have found do so, since we hinted at the contingencies which might occasion its discontinuance. We have only to add, that the following, and similar sentiments, which we have taken the liberty of selecting from the private letters received within a few days, demonstrate the grounds on which the above declarations are predicated. One writer says:

"The Magazine *must not* be given up; we never had more need of it, than we have at the present time."

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Another, a respectable gentleman of another denomination, writes as follows:

"I percieve that something was said in the judicatory of your church about the propriety of continuing the Magazine. I think it ought, by all means, to be continued. It is the only paper, I believe, in western New-York, that ventures or is inclined to meet the *fog* of Neology that is darkening the land. I consider the Magazine quite too important, just at the present time, to be extinguished. Extra efforts and sacrifices should be made, rather than suffer such an event."

A gentleman, not connected with our church, said to us, not long since: "Why, sir, the Magazine is almost the only sound reading we get in our neighborhood: I take it, and a number of my neighbors of the —— church read it with much interest."

A much esteemed lady writes as follows:

"I do sincerely say to you, that it gladdens my heart, to see our beloved church looking up, as it were, from the dust. I rejoice to see a spirit of activity and enterprize, and of zeal for her prosperity. I do, Sir, think the Christian Magazine an invaluable work, for her prosperity. By it you send to every congregation, and to every individual who takes and reads it, a true account of the state of the church, its wants and its prospects; and by it, an increasing interest is felt for her. I speak this from experience: I never have known as much of her cause, as I have learned through the Magazine. Although I have, by Providence, been placed in a situation where I am entirely cut off from all intercourse with the church in which I was born, yet her interests have ever been dear to me. * * * * * *

"In the subject of missions, I take a deep interest. It is a glorious work in which you have enlisted, to send the glad tidings of salvation to the heathen. And it says much for our church, and is ominous of her prosperity, that she is obeying the command, "Go ye into all the world and preach the gospel to every creature." There is much to be done for our Master; and if we have but one talent, we can occupy it for him."

While such are the sentiments and wishes of our readers, it would be a serious matter to suspend the publication. And while it appears to be doing so much good in many a neighorhood, it is worthy of the endeavors of every friend of the church, that it may be improved in its contents, and be more widely circulated. We once more solicit the help of good writers, on a variety of subjects; and the co-operation of every friend of sound doctrine, in giving currency to the work.

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CHRISTIAN MAGAZINE.

Vol. IV. DECEMBER, 1835. No. 12.

For the Christian Magazine.

TREASURES ON EARTH AND TREASURES IN HEAVEN.

(Continued from page 375.)

Let us now consider the paramount obligation which rests upon us to lay up for ourselves *treasures in heaven.* The blessings of salvation are the true riches. All others are unsubstantial and perishable. The favor of God is life: his loving kindness is better than life. To be adopted into his family, to be born from above, to have His name graven upon us, and to be called the sons and daughters of the living God, is infinitely more honorable and more blessed, than to reckon our descent from the most exalted potentate who ever swayed a sceptre, or from the most renowned conquerer who ever enjoyed a triumph. To enjoy the testimony of a good conscience, "a conscience void of offence towards God and towards men," to have the spirit of adoption, witnessing with our spirits, that we are the children of God, is a richer feast, than all the luxuries and the delicacies which wealth can purchase. To be sanctified in soul and spirit and body; to have our passions subdued, our affections refined, purified and sublimated; to have those craving appetites, and domineering lusts, which have so long enslaved and degraded us, and confined us under a relentless drudgery, allowing us no rest from the unceasing pursuit of their gratification, still insatiable; to have these crucified and destroyed, is productive of more true, sublime, and lasting felicity, than to be raised above the possibility of want, to roll in all the wealth of the Indies, and to have access to every earthly pleasure which the heart can devise, or the imagination conceive.

The treasures in heaven are called an inheritance, but they surpass infinitely every worldly possession. Moth and rust cannot corrupt them: it is an "inheritance incorruptible, undefiled, and that fadeth not away." Thieves cannot break through nor steal; the fraud, the artifice, the strength and malice, and all the combined exertions of men and devils, cannot rob the christian of his inheritance. It is not in his own hand, or under his own management, or guarded by his own power or vigilance. It is reserved in heaven for him, and he is safely preserved for its certain enjoyment, "Kept by the power of God through faith unto salvation." "Your life is hid with Christ in God: and when Christ who is our life shall appear, then shall ye also appear with him in glory." The christian has in heaven "a better and an enduring substance," a blessedness which shall continue unimpaired as long as he shall exist to enjoy it, and his enjoyment of it

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shall be eternal as the throne of God. How transient, how momentary and evanescent is every temporal pleasure! We lose it ere we are aware of its possession: but it is the very quintessence of heavenly blessedness, that it can never end. Worldly happiness is continually diminishing by the enjoyment. The appetite is palled, the relish abates, and the repetition cloys. Pleasures, which were enjoyed at first with the highest zest, in a short time become tasteless and nauseous. But the pleasures which are at the right hand of God, shall continually increase, and fill the soul with all the fulness of God. The longer they are enjoyed, the more exquisite will be their relish, and the more highly will they be valued. God himself is the portion of the believer: "Whom have I in heaven but thee, and there is none in all the earth whom I desire besides thee." As the soul expands and its faculties are enlarged, its felicity will increase in contemplating and admiring His perfections and His works. But here we are lost in conjecture: For "eye hath not seen, nor ear heard, neither have entered the heart of man, those things which God hath prepared for them that love him." Language is too poor to describe the blessedness of the saints in glory. It is not attempted even by inspired writers, except by comparisons and similitudes borrowed from every thing accounted most valuable upon earth. Enough, however, is told us, if we are not blinded and infatuated, to damp our ardor in pursuit of earthly riches and glory; and to inspire us with ardent and unceasing desires for the honor which cometh from God only.

It becomes, therefore, an inquiry of deep and intense interest, How shall we lay up for ourselves treasures in heaven? How shall we secure the true riches, the inheritance that fadeth not away? The answer is short and simple. "Believe on the Lord Jesus Christ and thou shalt be saved." The blessings of salvation are bestowed freely: Heaven with all its blessedness is the gift of God. Come and take the waters of life freely. The gospel is perfectly adapted to the natural condition of mankind; it is a message of grace to wretched and helpless sinners, who have destroyed themselves, have forfeited heaven and have no power to recover the lost inheritance. Salvation is freely offered, and must be freely received, "without money and without price." Every part of the gospel system is fitted to abase the pride and loftiness of man, and to exalt the riches of grace. Yet we are commanded by our divine Teacher, to *lay up* for ourselves treasures in heaven; to *labor* for that meat which endureth to everlasting life. And the command is perfectly consistent with the most entire freeness of divine grace in our salvation. How do we lay up treasures on earth? "The hand of the diligent maketh rich." "Seest thou a man diligent in his business? he shall stand before kings, he shall not stand before mean men." Industry, wisely directed, is usually accompanied with success. Yet we are as entirely dependent upon the blessing of God, for success in our temporal pursuits, as we are dependent upon his grace, for an interest in the blessings of salvation. "The blessing of the Lord, it maketh rich, and

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he addeth no sorrow with it." Now the means and the end are as inseparably connected in *spiritual* as in *temporal* pursuits. If drowsiness will clothe a man in rags, and idleness bring him to poverty and want; sloth and thoughtlessness will as certainly entail perdition upon the immortal soul. "Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap. He that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting." The means of salvation are appointed by God in his unsearchable wisdom, and his effectual grace is connected with the diligent improvement of them. The same degree of diligence, earnestness and perseverance, which are usually successful in acquiring the riches of this world, if employed in the improvement of the means of grace, will as certainly make you "rich in faith and heirs to an everlasting kingdom." Only set your hearts on the attainment of "durable riches;" realize to yourselves their unparalleled value and importance; and be as industrious in reading and searching the holy scriptures, which are able to make you wise unto salvation; be as attentive to the message of grace addressed to you by the ambassador of the cross, clothed with his Master's authority; be as importunate in prayer to God, for the assistance of his Spirit, and for his blessing upon his own ordinances, as the worldling is earnest and industrious and importunate and persevering in the accumulation of this world's riches; and the promise of a faithful God is pledged that you shall not be disappointed. "Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you." The worldling may be disappointed in his pursuits; for he has no promise of God securing him success in laying up the mammon of unrighteousness; and God may in mercy as well as in judgment blast his hopes and deprive him of his idols. But the awakened sinner, who sincerely desires the salvation of his soul; who, under a full conviction of his guilt and danger, cries to God for mercy; who is willing to forego all the wealth, the honor, and the pleasures of the world, for the lowest place in the kingdom of heaven, has every encouragement which the promise of a faithful God can furnish him, to hope and believe that his petition shall be granted. "For this is the confidence which we have in him, that if we ask any thing agreeable to his will, he heareth us."

Reader, we have set before you two different objects of pursuit, and we ask you to determine which you will choose. Will you serve God, or mammon? Will you lay up treasures in heaven? or will you rest satisfied with the riches of this world as your portion? Remember, you cannot possess both as your *treasures;* "for where your treasure is, there will your heart be also." You cannot serve two masters, God and mammon. You may *possess* a large portion of this world's riches, as much as the wisdom of God judges best for you, without at all marring your heavenly inheritance. Your abundant wealth, devoted to the honor of Christ, in feeding the hungry, and clothing the naked, in sending the word of truth and the gospel of salvation to those who are perishing without vision, will greatly in-

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crease your present happiness, by the inward satisfaction which always springs from the consciousness of doing good, with good intentions. And, we may add, it will be the means of enhancing your future reward; for then your capacities will be enlarged for receiving and enjoying a far more exceeding and eternal weight of glory. But of all this felicity you shall inevitably be deprived, if you make your riches your idol, and account them your *treasures*. Remember also, that you have better security for a competency of this world's goods, and you shall most assuredly enjoy them with a more exquisite relish, by attributing to them nothing more than their just value; and by setting your affections on things above, and not upon the things of the earth. Then, whatever be your outward lot in the present world, you shall be blessed of God. If you abound in wealth, you shall *enjoy God* in all things, as the gifts of his bounty. If you are oppressed with poverty and want, you shall enjoy *all things* in God. For, if you have an interest in his favor, whatever be your worldly circumstances, in affluence or in poverty, in prosperity or adversity, in joy or sorrow, in health or sickness, "all things are yours, whether Paul or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours, for ye are Christ's, and Christ is God's."

To all those who eagerly pursue the wealth of this world for its own sake, who find their hearts clinging to the mammon of unrighteousness, who steel their consciences against the cry of distress, and against the various claims of benevolence, we recommend the attentive perusal of the parable of the rich man recorded in the 12th chapter of the gospel of St. Luke; and we affectionately entreat and adjure them to ponder well its closing denunciation, "Thou fool, thy soul shall be required of thee; then whose shall those things be which thou hast provided? So is he that layeth up treasures for himself, and is not rich toward God." R.

REVIEWS AND CRITICISM.

REVIEW.

Narrative of the visit to the American Churches, by the Deputation from the Congregational Union of England and Wales. By Andrew Reed, D. D. and James Matheson, D. D. New York, Harper & Brothers, 1835.

These volumes are primarily intended for the British public. They may be considered as containing the report of the very respectable deputation recently sent out by the English and Welsh Congregational churches, to their constituents. The volumes, we think, deserve a very careful perusal and deep consideration. They furnish us with the observations of men well qualified, by education, to take an enlarged survey of our political, and especially our moral condition,

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and as much prepossessed in our favor as we can reasonably desire. They have come to our shores on an errand of friendship; and not only this, but to become personally acquainted with facts having a most important bearing on the final settlement of one of those deeply interesting controversies which are now agitating the British empire. The larger portion of these volumes, except that part that is purely narrative, has been very evidently prepared with a view to the question respecting the union of the church and the state. The getting of information having a bearing on the point, was by no means the sole object of the deputation. The subject of American revivals, about which so much has been heard in Britain, was one that they endeavored to investigate with very special care. They have remarked freely on the subject, pointing out what they consider unsound in doctrine and imprudent in measures; and though we have heard that these remarks have not been very well received by those who very modestly call themselves "Revival men," and who seem to think, nay, who boldly proclaim, that all knowledge of the true way to convert sinners is confined to themselves; we still cannot but believe that all reflecting men will unite with us in saying, that, considering the standing, the character, and the relation of these brethren, their remarks and suggestions are worthy of very serious regard.

There are some passages in the strictly narrative part, which we would gladly insert, did not our limits forbid, particularly, the account of the camp-meeting in Virginia. We must hasten on, as we design presenting our readers with the opinion of Dr. Reed and Dr. Matheson, on several of those questions that have of late years agitated the American church. With respect to those *new measures*, by which it is thought by some, that sinners may be converted with much more rapidity and effect, than by means of those that have been in use since the days of the apostles, Dr. Reed thus speaks:

"After the fullest consideration of the subject, it (the anxious seat) does appear to me, to be, as a measure of action, unwise and unsafe.

"1. I am disposed to think we have no right to establish such measures. It is certainly not an apostolic method. It is not within the limits of our commission. It is our duty to urge the authority of Christ on the conscience, and to insist on an entire submission to it: but we have no right to make this particular movement, the visible test of that submission. It is an undue enactment on the rights of a congregation assembling on the authority of Christ, and professedly for his worship, and there is no reason why they should obey such a call.

"2. It is a bad auxiliary to the success of the ministry. Its general tendency is not to support the effect of the preached word, if it is wisely administered. I have seen a whole congregation moved by it; but their attention has been withdrawn from themselves to others.

"3. When as an evidence of character, it is certainly among the worst that can well be employed. It is a measure highly inviting to the ignorant, the vain, the self-conceited, and it is equally repulsive

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to the timid, the moral and the reflective. I can hardly conceive of a delicate and well educated young female being able to meet such a demand, in the face of a large congregation, unless she regard it as a duty to Christ, and a term of her salvation; and then in obeying, she does violence to those feelings which are the safeguard and the beauty of her character. I have seen such young persons shrink and shudder at the call, through modesty, and then comply through fear; and when complying, writhing under hysterical tortures. But who has a right to exact all this amount of suffering?

"4. Where it is used as an evidence of state, it is likely to lead to hazardous and precipitate conclusions. With the utmost caution, it is difficult to prevent the anxious inquirer from regarding it and similar signs as evidence of condition. A revival preacher, after preaching a sermon, called on the anxious to meet him in the lecture room. About two hundred obeyed. He called on them to kneel in prayer, and he offered an alarming and terrific prayer. They rose. "As many of you," he said, "as have given yourselves to God in that prayer, go into the new convert room." Upwards of twenty went; "Now," he said to the remainder, "let us pray." He prayed again in like manner. He then challenged those who had given themselves to God in that prayer, to go to the new convert room. Another set followed. The next morning he left the town, having sent the notice to the newspaper, that Mr. —— had preached there last night, and that sixty-one converts professed religion. The effect of such measures is undoubtedly to create a fearful amount of premature and unscriptural hopes, and therefore, of dangerous and destructive delusion. The effect, again, on the church, is to fill it with unconverted, ignorant and presumptuous persons, to produce deception on the one hand and corruption on the other.

"5. These *new measures* seem to have the faculty of generating a spirit worse than themselves, and which is chiefly to be apprehended. Rash measures attract rash men. In fact, a number of young and vain men, previously unknown to the ministry, and without pastoral experience, instead of giving themselves to "reading, meditation and prayer," have chosen the shorter method to ministerial efficiency; and the effect, wherever it has reached, has been exceedingly calamitous.

"They have announced themselves as the revival preachers, and have chosen to itinerate over the church, unsettling every thing and settling nothing. They have denounced pastors with whom they could not compare, men of tried and approved piety, as hypocrites, formalists, "dumb dogs," and "as leading their people to hell." They have addressed the sinner under the name of fidelity, in harsh, severe and bitter terms: and have been covetous either of submission or opposition. The endearments and the ties of relative life have been sacrificed to the bitter zeal which has taught the child to disrespect the parent, and the parent to cast off the child. They have made, as many in our land have made, great if not full pretensions to inspiration, and have taught the people to rely on impulse and impression.

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They have encouraged females to lead in prayer, in promiscuous and public assemblies: and, in fact, have revived all the irregularities of the Corinthian church, as though they had been placed on record to be copied and not avoided." Vol. 2, p. 85,86.

We have quoted this long but interesting passage, to show that the views of Dr. Reed, are those for substance which we have all along advocated, and those which have been held uniformly and universally by the Associate Reformed Church. And although Dr. Reed has exposed himself to the severe denunciations of the New-York Evangelist, in consequence of his having published them, we believe that we express the common sentiment of the judicious in our own and other denominations, when we say, that he has given in a condensed form, a most admirable exposure of the folly of those measures which intemperate zeal and presumptuous ignorance have inflicted upon the church.

We have already given it as our opinion, that Dr. Reed is as *impartial* a witness as we may ever expect to have, and his testimony therefore respecting those measures and doctrines that have, and still do divide the American church, possesses very great weight. Now, he has furnished us with his views not only respecting the *measures*, but also the *divinity* of the new school: and he does not scruple to call the latter, "New Divinity," "Pelagianism," "of a startling character, especially as found in fellowship with the Westminister Confession." It is his conviction, that "The new divinity and the new measures have greatly coalesced, and they have given for a time currency to each." p. 57. He warns the American churches, to be careful of that "*Philosophy*," of which we have lately heard so much; "it will assuredly lead from Calvinism to Pelagianism, from Pelagianism to Socinianism, from Socinianism to Deism. All heresy the most subtle, and the most mischievous, has wormed itself into the church, under these refined pretences." p. 55.

"The following summary," says he, "though from a warm friend of orthodoxy, *I have strong reason to believe, drawn by a careful hand* and with much concern to make an impartial statement. (The doctrines referred to are such as these.) That we have no more to do with the first sin of Adam, than with that of any other parent. That there is no such thing as original sin; that infants come into the world as perfectly free from original sin as Adam was when created. That to speak of innate corrupt inclinations, is an absurdity. That the doctrine of imputed righteousness is nonsense. That the impenitent sinner is by nature in full possession of all the powers necessary to a full compliance with all the commands of God. That he has plenary ability to repent and believe without the special aid of the Holy Spirit. That if he labors under any kind of inability, either natural or moral, which he could not remove, he would be perfectly excusable for not complying with the will of God." These are the statements which are declared to be "startling," and which it was very currently reported when they were in this country, they were perfectly astounded to hear uttered publicly, by men claiming

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most tenaciously to be Calvinists, and swearing most solemnly that they have received, ex animo the Westminster Confession of Faith.

Dr. Reed sums up his remarks on the state of religion and religious opinions, in the following words: "For my own part, all that I have seen of the *new methods*, both of thought and action, incline me to think that our true wisdom will consist in "asking for the old ways." The churches will not evince their wisdom by comparing themselves among themselves, or by inquiring for some new thing, but by recurring at once to the old apostolic models. We must remodel ourselves upon these. The divinity we want, is such as we find in the Epistle to the Romans, free from the glosses of German neology; and the revivals we want are precisely such as glorify the Acts of the Apostles. Let us only preach as they preached, and pray as they prayed, and a new era is begun! and while waiting in humility on such teaching, if there be "any other thing, God shall reveal even this unto us."

In letter 35, under the head of religious economy, Dr. Reed gives us his views of the *mode* of singing universally adopted by the Congregational, and so generally prevalent among the Presbyterian churches. We were extremely rejoiced to find that he had spoken out upon this subject, although we must confess our fears that the advice even of Dr. Reed, will be on this point, like a sounding brass and a tinkling cymbal. "The singing generally is not congregational. It is a performance entrusted to a band of singers more or less skillful, and as such, may sometimes afford one pleasure, but as an act of worship it disappoints you greatly, especially if you have been accustomed to the more excellent way. You have the sense of being a spectator and an auditor, not a participant, and this is destructive of the spirit of devotion. With its best execution, it is not half so fine as the concurrent harmony of a thousand voices, pouring forth their grateful sentiments in holy psalmody, and in its lowest estate it is poor and chilling indeed. A good sermon is often made or marred by the hymn. I fear many a one has been sadly marred by it in New England." "I recollect on one occasion, before sermon, that beautiful hymn of Watts, 'Come, Holy Spirit,' &c. was sung. There were several hundred people present: but the hymn rested with six or seven persons in the gallery. The last line of each stanza was left for the female voices alone. At the line, "And our devotions die," to give the dying notes more effect, it was left to one voice. The young woman kept her breath and diminished her tones as long as she could, and then turned round on her companions and laughed.

"On another occasion, which was a special meeting of prayer and exhortation for the conversion of the world, I inquired of my brethren uniting with me in the service, whether we could not close with the fine doxology, "From all that dwell beneath the skies," and the Old Hundreth tune. 'Most certainly,' was the cheerful reply. It appeared however, that there was another party to be consulted. Our wish was conveyed to the singers: and the singers sent their respects, saying, *that they could not sing it, as they were prepared with another piece.* The

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consequence was that a solemn service was closed, and sadly cooled down by a performance in which none could join, in which none even meant to join, and in which none cared to join." p. 83, vol. 2.

Dr. Reed calls this practice, "a strange departure from the practices of their fathers. The Puritans and the Presbyterians, are renowned for a common delight in the exercise of worship; and many a hill-side rang with the solemn melody of their united praise." And he points out the way in which their practice may be again conformed to the ancient and more scriptural and still more musical standard. In order to this, singing "must cease to be professional, for the professors will seek to exclude the people. It must be steadily considered as an act of worship in which all should unite, and the maxim must be, that display is not worship." With these views we do most cordially acquiesce. They are the views which have been always entertained by the Associate Reformed, and some other branches of the Presbyterian church, and on account of which, they have received not a little ridicule. We hope that all *our* readers will be fortified by this passage in their adherence to their ancient customs. We only wish to see all our churches, and by this term we here mean all the members of the church, paying more attention to the science of music. We rejoice that Dr. Reed has spoken out so plainly, on what we conceive to be a most important point; his name will give considerable influence to these sentiments. Still we are persuaded that nothing will so materially help to bring back all the churches, to the adoption of the proper model, as for those who are opposed to choirs, to make every effort for the improvement of their congregational singing, and thus showing experimentally that ours is "the more excellent way."

In the same letter from which the above extracts have been made, Dr. Reed comments upon another practice, which he calls "an evil" now equally common with the former one, among the Congregationalists and General Assembly, and to which the Associate Reformed church, is quite as much opposed as to singing by choirs, viz: the reading of sermons.

"It is thought that the people have a prejudice in favor of it, but I have from my own experience no reason to think so. Meantime, it is undoubtedly prejudicial to the interest of the people, and also of the pastor. If there is a feeling any where in its favor, it arises from the impression that the read sermon is marked with more correctness and careful study. I have not been unobservant of this matter and I do not think so. He who is always writing is not the best composer. The pastor who tasks himself to write out two sermons a week, must find nearly all his spare time occupied in a mere mechanical exercise. He can have no leisure to store his mind by good reading, or digest his reading by sustained meditations."

The subject of temperance engaged his attention, and he expresses his astonishment and his delight, at the happy change that has been effected in some of the social habits of the people of this country. There are some other remarks in regard to the extremes into

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which the friends of temperance are at the present time in danger of being hurried, which will we hope arrest the attention of those furious and intemperate zealots, who will, unless their wild efforts be stopped, divide the ranks of temperance men, and ultimately put a stop to the great temperance reform. "The cause of temperance has often been pleaded intemperately, and the intemperance of the mind as well as of the body, has its appropriate punishment. Many have sought to extend the pledge to wines and other things, and have thus destroyed its simplicity and its power." There are some other subjects, on which we would like to present our readers with the views of these gentlemen, but our remarks and extracts have already extended to a far greater length than we had originally intended. From the character of the correspondence which has been commenced between the British and American churches, we cannot but hope that it will be mutually beneficial. They have some evils that would probably be cured by a more intimate acquaintance with us, and we on the other hand, have some which a similar acquaintance with the mother land will rectify. The more we look at the subject of correspondence with the churches in Britain, and we have thought much of it of late, we are convinced that the benefit resulting from it, to both, are various, and of the highest importance. On some future occasion we may present our readers more fully with our views. Meanwhile, we may simply express the hope, that as the General Assembly Presbyterians havechosen to correspond with the Independents of England, the Associate Reformed church will commence a similar one with our mother Presbyterian churches in Scotland.

A CHARGE,

Addressed to the Rev. JOHN WHITE, *at his ordination as Pastor of the Associate Reformed Church of Seneca, May 14th,* 1835.

Dear Brother; You have now been regularly introduced into the office of the holy ministry, and have taken *the oversight of this flock, not,* I trust, '*for filthy lucre, but of a ready mind.*' Bear with me while, in the name of this Presbytery, I charge you to take heed to the ministry, which you have received of the Lord, that you fulfil it. *Take heed to yourself,* your state and principles of action. Constantly and ardently cultivate personal religion. This, in a christian minister, is of indispensible and transcendent importance. Splendid talents, extensive and profound literature, correct morals, and polished manners, though important, cannot alone constitute ministerial character. This high vocation requires, not only, that ministers be free from those gross and palpable immoralities which disgrace the christian name, but demands an eminent degree of true piety; and when this is wanting, the effects are most deleterious. True piety commences in regeneration, and is advanced by the transformation of the whole soul into the image of God, by the agency of the Holy Spirit, through Jesus Christ. Without this, 'no man shall

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see the Lord.' Our blessed Redeemer has declared, 'except a man be born again, he cannot *see* the kingdom of God.' It is manifest that no man can guide others into a kingdom which he *cannot see*. The faithful witness testifies what he *knows*, and what he *has seen*, not what he *has been told* by others.

David said, "I believed, therefore have I spoken." Ps. 116.10. Paul adopts the same principle, and by his example, commends it to all faithful ministers: "We also believe, and therefore speak." 2 Cor. 4.13. "The love of Christ constraineth us." 2 Cor. 5.14. Every faithful minister preaches the gospel, not merely because his station and office demand this, but because he has consecrated all his powers, without reservation, to the service of God, from a deep conviction of the truth and excellence of the gospel; an experimental acquaintance with the sanctifying influence of the truth, tender compassion for the souls of men, supreme love to God, and an ardent desire to promote His glory in the salvation of sinners. This heavenly principle gives a proper direction to the sentiments and feelings, imparts a sacred ardor to the desires and exertions, elevates and enlarges the mind, directs the studies of the true servant of Christ, supports him under the trials of the ministry, enables him to recommend, with ardor, the Saviour whom he loves, and that portion which he has chosen, sheds the light of heaven over all his ministrations in public and private, constrains him to give himself to prayer and to the ministry of the word, and to endure all things as seeing him that is invisible. How base the character, how heartless the labors, how terrible the responsibility, of those who seek the office of the ministry, from the love of literature and science, the desire of professional distinction, the love of gain, or the solicitations of parents and friends! A man may preach the gospel to others and yet be a *cast-away*. How far God may render such men useful to others, we cannot determine; but we do know, that to assume the character of an ambassador of Christ, to preach an unknown Saviour, to pollute the name of God "for handfuls of barley and for pieces of bread," Ezek. 13.19, to direct others in the way to heaven and then plunge into hell, involves a degree of guilt and misery which exceeds all conception. On the day of the revelation of the *righteous* judgment of God, it will be manifest to an assembled universe, that wicked ministers of the gospel are pre-eminent in guilt and misery among all the vessels of wrath, the sons of perdition. Their portion shall be with "hypocrites and unbelievers."

Take heed to your conduct. The highest intellectual acquirements are valuable only when subservient to moral excellence. "The whole limit" round about mount Zion is *most holy. Behold, this is the law of the house.* This is one reason why they must "be clean that bear the vessels of the Lord." "A bishop must be blameless, an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity." *Avoid all appearance of evil.* That minister lives below the proper standard, who finds it necessary to vindicate his conduct and to prove that he has not exceeded the limits of chris-

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tian liberty. The best vindication against detraction and slander, is a humble, holy, uniform, consistent walk, firmness in the discharge of duty, inflexibility against all corrupt influence, and meekness and gentleness towards all men. The only unequivocal evidence of fidelity in the ministers of Christ, is a life devoted entirely to the cause of God. While you, dear brother, guard against affectation and austerity; with equal vigilance shun that low, creeping, complying temper, which, from a desire to please men, induces to acts displeasing to God. The world are keen sighted in detecting the defects of ministerial conduct, and unsparing in proclaiming what they know. Few are judges of a minister's abilities and learning, but all are judges of his life. This is expressed in language understood by all alike. Arguments in favor of purity, if not accompanied by holiness of life, will make little impression on the hearers of the gospel. Those ministers who spend their time in indolence and pleasures, and in the pursuit of riches and honor, in vain call upon their hearers to abstract their desires from the things of the world, and set their affections on things above.

We preach that "the fashion of the world passeth away," and should therefore "set our affections on things above." To join the little factions of those who combine together for schemes of ambition, is a reproach to those who believe that "the kingdom of heaven is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." "Fight the good fight of faith, and lay hold upon eternal life." "No man that warreth, entangleth himself with the affairs of this life, that he may please him that hath called him to be a soldier." "They that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts that drown men in destruction and perdition. But thou, O man of God! flee these things, and follow after righteousness, godliness, faith, love, patience, meekness."

Ministers of the gospel are in peculiar danger of losing impressions of the pre-eminent importance of divine things, since they are constantly engaged in these things, and sometimes with an unfeeling frame, and if they settle into a torpid insensibility of mind, they are seldom roused from it by the usual means of grace. *Live by faith. Walk circumspectly. Only let your conversation be as becometh the gospel.*

Take heed to your doctrine. It is the will of God, that repentance and remission of sins should be preached among all nations, as the instrument of converting sinners, and of edifying believers. God is omnipotent, and can accomplish His purposes without the agency of subordinate instruments; but He is also wise, and it hath pleased him to regulate all departments of His kingdom, and all the relations of intelligent creatures, by the connexion of cause and effect, and the adaptation of means to the end. In the accomplishment of his gracious plan, He has committed the gospel of the kingdom to men of like passions with others, who, if faithful witnesses, have tasted the bitterness of sin, and the sweetness of divine mercy, and being constrained by the love of Christ, pray men, in Christ's

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stead, to be reconciled to God. "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." We are stewards of the mystery of God, watchmen upon the walls of Zion, ambassadors for Christ, and workers together of God, constituted bishops by the Holy Ghost, not for the houses and emoluments, but for the *work* of the ministry. Our work is assigned by our Lord in Matt. 28.19, *Go ye, teach all nations*, or make disciples of all nations. A disciple of Christ is born from above, constituted an heir of God, united to Christ by faith, waiting, with joyful anticipation, for his second appearance. To make disciples and to instruct and comfort them is our work. To us this grace is given to preach among the gentiles the unsearchable riches of Christ; that sinners may hear, believe, and obey the truth, and be saved. In the accomplishment of this end, the holy angels contemplate the manifold wisdom of God; and when we shall be more assimilated to angelic purity, we shall more clearly see the high importance of this institution, which God has made the chief means of promoting man's salvation. The rich promises of the everlasting covenant, the person, the office, the work, the fulness of Christ, are the leading subjects of the gospel, which proclaims what he is, and what he hath done, and the blessed consequences of his sufferings and death, one of which is pardon of sin, to all who renounce sin and accept of salvation as the gift of God through Jesus Christ. God intends by the gospel to manifest his glory in the restoration of man to his favor and image, in the justification of his person, and the renovation of his nature. "God so loved the world, that he gave His only begotten Son, that whosoever believeth on him, should not perish, but have everlasting life." This is the sum of the gospel, and by the faithful exhibition of such fundamental truths, in all their connexions, men are made disciples of Christ. "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth. I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord. God forbid that I should glory, save in the cross of our Lord Jesus Christ. I determined to know nothing among you, save Jesus Christ and him crucified." In this, Paul is an example to all ministers of the gospel.

By the gospel, as an instrument, men are begotten again to a lively hope, and sanctified in soul, body and spirit. God has magnified his word above all his name. Other means of grace derive their efficiency from the exhibition of truth to the mind, and its application to the soul and heart by the Holy Spirit. We are commanded to declare the whole counsel of God, to keep back nothing that is profitable to men. It is not safe nor lawful for a minister to select a few favorite topics that are familiar, and need little expense of thought or study. The entire Bible is the book of our instruction, and "all scripture is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." Subjects of doctrine, of practice, of experience, should all be treated in proper seasons, that every one may receive his portion of meat in due season. We are

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set for the defence of the gospel, and therefore the weightier matters must be exhibited, in that connexion and prominence which they maintain in the scriptures. Christ crucified, is the sun, the centre and glory of evangelical truth; the light, consolation, strength, righteousness and guide of his people; adapted to sinners of every character, and able to save to the uttermost all that come unto God through him. *We preach Christ crucified. We preach not ourselves, but Christ Jesus the Lord.* This is the ordinance of God for man's salvation, and those who neglect this, and substitute heartless morality, or abstract speculation, or fanatical declamation, or strong delusions, labor in the cause of the adversary, feed themselves and their followers on *ashes*, and may inscribe on all their productions, *Ichabod*, or, *Where is the glory?* Christ is the foundation and corner-stone, the stability and ornament of christianity, without which the whole structure becomes a desolation. In doctrine and in practice, *Christ is all and in all.* Remove the doctrine of his Supreme Godhead and Mediatorial fulness, and the fountain of our joy and peace would be dried up, the pillars of our hope prostrated, the light which gladdens the city of God, would be destitute of a centre of attraction and effulgence, left to pass through an ocean of darkness, where the glimmerings of dubious light would augment the horrors of the surrounding gloom. Even heaven would become a region of gloom and sadness; the harps now tuned to the praises of the Lamb of God in the midst of the throne, would languish, and the song of triumph be changed into endless wailing and unutterable woe.

The gospel is a practical system, best understood by those who live under its influence, who live by faith in Christ, in whom our life is hid, and from whom are derived the most powerful motives to holy obedience. We must be humble, because he, though in the form of God, took upon him the form of a servant; faithful in relative duties, that we may adorn the doctrine of God our Saviour, in all things; patient in sufferings, because he once suffered, the just for the unjust. The grace of God that bringeth salvation, hath appeared unto all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, and righteously, and godly in the world. These things speak, and exhort, and rebuke with all authority. Let no man despise thee. Titus 2.11—15. Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. 2 Tim. 2.15. Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sin. Isa. 58.1.' I have made thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me. Ezek. 3.17. See Ezek. 13.10—16. Be not afraid of their faces; for I am with thee to deliver thee, saith the Lord. Be not dismayed at their faces, lest I confound thee before them. Jer. 1.8,17.

Take heed to all the flock. The young must be instructed, directed, warned and trained for God and his kingdom. They are the hope of the flock. Discourses ought to be addressed to them in pub-

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lic, adapted to their capacity, and a system of sabbath school instruction should be established, under the supervision of the officers of the church, that their best powers, in the freshness of youth, may be employed in the study of divine things. This is of immense importance. Stated diets of catechetical instruction of the young and the aged, must not be neglected, will not be neglected by any faithful pastor, who seeks the spiritual and eternal interests of those who are entrusted to his care. No minister, however faithful in public, can make full proof of his ministry, without diligence and fidelity in the discharge of all parochial duties, one of which is pastoral visitation.

When church members walk not in all the ordinances blameless, this is a painful duty to a faithful pastor, but not the less necessary on that account. Those parents who neglect family worship, and the faithful discharge of family instruction and discipline, must be instructed and warned publicly, and from house to house, and if they continue obstinate, the constitution of our church directs that they be excluded. This painful extreme is never necessary to pious persons under faithful pastoral instruction. When ministers are careless in this matter, through mere indolence, the results are disastrous. The omission weakens the bonds of affection, which should unite a pastor and his people, relaxes the nerves of efficient discipline, and leaves the minister to labor in public, ignorant of the state, character, prejudices, errors and defects of his hearers. Give yourself, my brother, to the duty of showing and teaching the people publicly, and *from house to house.* Be faithful in visiting the sick and the dying, that you may impart to them instruction and consolation, adapted to their trials and state. Among other pastoral duties, I mention the prudent and faithful discharge of those duties which relate to the discipline of the church. Here your faith, and patience, and fortitude, and faithfulness will be put to the severest test. Discipline is an ordinance of God, against which, the pride and other evil passions of men, maintain an unrelenting opposition. A minister who intends to be faithful in this duty, may expect to lose much, must be willing to lose *all things* for Christ's sake; you may expect cold and thankless treatment, from those who need discipline. Be faithful, and seek to please God, without reference to the praise or censure of men. Discipline, though despised by some, and spurned by others, is necessary to vindicate the cause of God, and promote the good of men. Nothing on the earth is equally adapted to awaken compunction in the guilty, with spiritual censures impartially administered, and those who despise them, rank with *heathen men and publicans*, and take their station with an unbelieving world. Discipline is a sword furbished and pointed by God the Saviour, which inflicts upon the conscience a wound, which no balm can cure, but the *balm* of *Gilead;* which no ointment can molify, but an *unction from the Holy One.* This is a chief defence against those disorders which threaten to overturn the church, and mingle her with the world; a principal antidote to the corruptions that are in the world, through lust; an important

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means of maintaining the faith once delivered to the saints, and of enforcing regard to the laws of Christ. 1 Cor. 5.7,11. 2 Tim. 2.24—26.

Seek, by every means in your power, to promote the interests of true piety, and a spirit of devotion among the people of your charge. Social meetings, for prayer and spiritual conference, established in various districts, under the care of the ruling elders and the pastor, who may visit them in rotation, are found, by all who have made the experiment, to be highly important, and useful for the promotion of practical religion, without which, all will be vain. This ordinance of God, (See Mal. 3.10—18. Heb. 10.24,25. Matt. 18.19,20,) is shamefully neglected; and, as no ordinance may be neglected with impunity, the consequence is, that in many churches, piety languishes, and the things that remain are ready to die!

Give attendance to reading and study, especially the study of the Bible in the sacred originals, with such helps as you can obtain. *Be prudent. Be humble. Be firm in the cause of Christ. Live by faith. Give yourself to prayer.* "Give attendance to reading, to exhortation, to doctrine." Meditate on these things, give thyself *wholly* to them. Seek to excel for the edifying of the church. "I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." 2 Tim. 4.1,2.

D. C.

EXTRACTS.

JOHN CALVIN.

His bodily infirmities—His death—Extract of his will.

The bodily infirmities of Calvin grew more complicated and severe, but his watchful and vigorous mind rose in its exertions. The nearer he approached the termination of his course, the more unremitted were his studies. These labors he pursued when his reputation was established beyond the possibility of enlargement, and when every personal consideration called him to repose. His public duties were only relinquished by absolute weakness. When confined to his bed, oppressed with the head-ache, weakness of the bowels, and the pains of the gout, he would dictate letters, treatises and commentaries, till his amanuesis was wearied. His answers to the Polanese, against the enemies of the divinity of Jesus Christ, and to the deputies of the Synod of Lyons; his Commentary and Harmony on the four books of Moses, written first in Latin, and translated by himself into French, and his Commentary on Joshua, which he commenced this year and finished on his death bed, are an ample testimony that

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the object of his labor was the glory of Christ and the prosperity of his church.

On the 6th of February, 1564, he preached his last sermon, and closed his theological lectures. He was then so severely oppressed with the asthma, as almost to deprive him of the use of his voice. After this time, he was occasionally carried to the meeting of the congregation, and for the last time on the 31st of March. In a letter to the physicians of Montpelier, dated the 8th of February, he describes the complicated diseases, which his unremitting labors and studies had produced and cherished, with accumulating strength, from the earlier part of life. Considering that their generous assistance could no longer be of any service, he commends them to the blessing and protection of God. For ten years he had usually abstained from all animal food at dinner, and rarely ate any thing after breakfast till his stated hour for supper. For the head-ache, with which he was frequently afflicted, he used fasting as a common remedy, and sometimes passed thirty-six hours without any food. His bodily constitution was of a dry temperament, and inclined to the consumption. His sleep was short and unsound. Five years before his death, he was occasionally afflicted with spitting of blood. When the quartan ague abated its severity, he was seized with the gout in his right foot. He was at times visited with the pains of the cholic, and a few months before his death with the stone. The physicians exhausted their skill in prescribing remedies, and he was no less faithful in following their directions, as far as it respected punctuality, in taking their medicines. But neither by arguments nor bodily distress, would he be induced to suspend his laborious studies. Under the pressure of these complicated disorders, he was never heard to utter a syllable unbecoming the fortitude and patience of a christian. In his severest pains he would raise his eyes to heaven, and say, *How long, O Lord?* In his days of health also he often used these words, when he heard of any calamities befalling his brethren, whose affliction deeply affected the sensibility of his heart. When his friends expostulated, and affectionately urged him to cease in his sickness, from dictating and writing, he would say, *What! would you that when the Lord comes, he should surprise me in idleness?*

On the 28th of April, at the request of Calvin, all the ministers in the jurisdiction of Geneva assembled in his room, and he addressed them as follows:

"After my death, my brethren, continue in this work, and be not discouraged. The Lord will preserve this republic and this church, against all the threats of the enemies. Put away all divisions from among yourselves, and embrace one another with mutual charity. Consider daily, what you owe to the church in which God has placed you; and suffer nothing to separate you from it. It will indeed be easy for those, who are desirous of leaving their flocks, to find some pretexts to cover their desertion; but they will discover, by experience, that God cannot be deceived. When I first came to this city, the gospel was indeed preached, but the affairs of religion were in a most disordered state, as if christianity consisted in nothing but

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the destruction of images. There were many wicked men, from whom I suffered many extreme indignities; but the Lord God himself so strengthened me, even me, I say, who am by nature so timid, (I speak as the fact is,) that I was enabled to resist all their efforts. When I returned to this place from Strasburg, I yielded to the call with an unwilling mind, because it appeared to me that my return would be fruitless. I was ignorant of the designs of God, and the undertaking was full of multiplied and magnified difficulties. But persevering in my work, I perceived at length, that the Lord blessed my labors. Persevere then, my brethren, in your vocation; hold fast the established order; give all diligence, that the people yield obedience to the doctrines; for there are still some wicked and insolent men. You see that the order of the church is well regulated; and if it is destroyed by your negligence, you will bring upon yourselves the severest judgments of God. I now testify to you, my brethren, that I have always lived with you, and now depart from you in the true and sincere bonds of charity. And if, at any time, in the course of my sickness, you have found me too morose, I ask your forgiveness, and give you many thanks, that during my confinement, you have discharged the duties of my office."

He then reached his hand to each of his brethren, who retired weeping and with sorrowful hearts.

On the 2d of May, Calvin received a letter from Farel,* now seventy-five years of age, and quite infirm, informing him of his determination to make him a visit. To this letter he returned the following answer:

"*Calvin to Farel, wishes health:* Farewell, my best and most worthy brother. Since God has determined, that you should survive me in this world, live mindful of our union, which has been so useful to the church of God, and the fruits of which await us in heaven. Do not fatigue yourself on my account. I draw my breath with difficulty; and am expecting continually that my breath will fail. It is sufficient that I live and die in Christ, who is gain to his servants in life and in death. Again, farewell, with the brethren.

"GENEVA, May 2, 1564."

The venerable Farel, however, visited Calvin, and renewed with him for a night that friendship, which death cannot dissolve, but which will be consummated in the heavenly world. After this, Calvin spent his time almost constantly in prayer, which his difficulty in breathing prevented him from uttering with a distinct articulation; but his expressive eyes, raised towards heaven, and the serenity of his countenance bespoke the comfort of his mind, and the solemnity of his devotion. As his voice was sometimes distinct, he was heard to say, *I was dumb, O Lord, because thou didst it: I did mourn as a dove: Lord, thy hand is heavy on me, but I am abundantly satisfied, because it is* THY *hand.*

On the 19th of May, the ministers assembled for the *Censura*

*Viret was at this time at the Court of the amiable and intrepid Jane, Queen of Navarre, daughter of Margaret de Valois, whose piety and constancy she surpassed. Under the protection of this patroness of the Reformers, Viret died in 1571.

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Morum, and as their custom was to take a meal together in token of friendship, Calvin requested that they should sup in the hall of his house. This meeting was two days previous to the sabbath on which the Lord's supper was statedly administered to their church. They assembled at his house, and at supper time he was carried, with much difficulty to himself, into the hall. As he approached the table, he said, *I have come, my brethren, to sit with you for the last time at this table.* The scene affected them very deeply. He offered the prayer, ate a little, and conversed as composedly and cheerfully as his weakness would permit. Before the supper was ended, he addressed them—*I must be carried to my bed*, and with a serene and pleasant countenance added, *these walls will not prevent my union with you in spirit, although my body be absent.*

After this day, he arose no more from his bed. His body was extremely emaciated, but his countenance retained still a degree of its usual fulness and vigor. On the 27th of May, his voice was stronger and he uttered himself with more ease. This was the last effort of nature; for about eight in the evening, all the symptoms of death suddenly appeared. In the full possession of his reason, he continued speaking, till, without a struggle or a gasp, his breath ceased, and the spirit of this great doctrinal luminary of the Reformation departed, about the going down of the sun.

The following night and day, the whole people were in mourning; for the city had lost her best citizen—the church, her faithful pastor—the college, her first professor—and every family, a common father and comforter.

The house was crowded with persons, anxious to behold the remains of one whom they so highly respected. Several strangers, among whom was the Ambassador of Queen Elizabeth to France, who had made a visit to Geneva to see and hear him, earnestly requested, as they had not been permitted to visit him while he lived, that they might at least see the body of so distinguished a man. Permission was granted, but the curiosity was so general that the friends judged it expedient to exclude the visitors, lest they should give occasion to the papists to calumniate them as paying a religious respect to his body. The next morning being the Lord's day, his body was wrapped in a linen cloth, and enclosed in a wooden coffin. At two o'clock in the afternoon, it was carried, being followed by the syndicks, senators, pastors and professors of the college, together with almost the whole city, weeping as they went, and deposited without pomp in the common burying ground, called the *planum palatium, the level court.* According to his request, no hilloc or monument was erected to his memory. A plain stone, without any inscription, was laid over the spot that covered his body.

Beza wrote a few verses, in commemoration of his virtues, in which he alludes to the simplicity of his grave. The following is a translation from the Latin:

Why, in this humble and unnoticed tomb,
Is Calvin laid, the dread of falling Rome,
Mourned by the good, and by the wicked feared,
By all who knew his excellence, revered;

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From whom ev'n virtue's self might virtue learn,
And young and old its value may discern?
'Twas modesty, his constant friend on earth,
That laid this stone unsculptured with a name.
O happy turf, enriched with Calvin's worth,
More lasting far than marble is thy fame.

Calvin died aged 54 years, 10 months and 17 days. He was 28 years in the ministry.

EXTRACT OF HIS WILL.

"First, I give thanks to God, that, having mercy upon me, whom he created and placed in this world, he has not only delivered me out of the thick darkness of idolatry, in which I was buried, but has brought me into the light of his gospel, and made me a partaker of the doctrine of salvation of which I was most unworthy: that, with the same mercy and kindness, he has graciously borne with my multiplied transgressions and sins, for which I deserve to be rejected and cut off by him: that he has, however, exercised such great clemency and compassion towards me, that he has used my labors in preaching and promulgating the truth of his gospel. And I testify and declare my intention to pass the remainder of my life in the same faith and religion, which he has delivered to me in his gospel: that I have no other defence or refuge of salvation, than his gratuitous adoption, on which alone rests my confidence: and with my whole heart I embrace the mercy which he exercises towards me, for the sake of Jesus Christ, accepting the merits of his death and sufferings, that in this way he may be satisfied for all my transgressions and sins, that their remembrance may be blotted out. I also testify and declare, that as I am a supplicant, I ask of him, that he would wash and purify me in the blood of the exalted Redeemer, shed for the sins of the human race, that I may be permitted to stand before his tribunal in the image of the Redeemer himself. I declare also, that I have sedulously exerted my labors, according to the measure of grace and favor which God has bestowed upon me; that both in my sermons, writings and commentaries, I have faithfully and purely declared his word, and with integrity interpreted the holy scriptures. I also testify and declare, that in all the controversies and disputes which I have conducted with the enemies of the gospel, I have used neither craftiness, nor the pernicious arts of sophistry, but have candidly and sincerely been engaged in the defence of the truth.

"But, alas, my study and my zeal (if worthy of that name) have been so languid and remiss, that I confess innumerable things have been wanting in me to the full discharge of the duties of my office; and unless the unmeasurable bounty of God had been present, all my study would have been vain and transient. And I also acknowledge, that unless he had been present to assist me by his grace, I should have become, in his sight, more and more guilty of negligence and sloth, for which cause I witness and declare, that I hope for no other refuge of salvation than this, that since God is the father of mercy, he may shew himself a father to me, who acknowledge myself a miserable sinner.

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"Further, I will, after my departure from this life, that my body be committed to the earth, in that manner, and with those funeral rites, which are ordinarily used by this church, and in this city, until the day of the glorious resurrection shall come."

MISCELLANEOUS.

For the Christian Magazine.

PAUL'S ASSURANCE.

I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. 2 Tim. 1.12.

Four inquiries are suggested by this interesting passage.

1. What was it that Paul had committed to the Lord Jesus Christ?
2. In what manner did he commit it?
3. How did he *know* that Christ would execute the commission?
4. What use should christians make of the passage?

1. *What was it that Paul had committed to the Lord Jesus Christ?* Answer, his soul, or ather his person, soul and body united. Every "minister" is not a christian. The office of the one does not necessarily secure the state of the other. Judas Iscariot, one of the primitive twelve, proved himself to be the veriest traitor that ever trode the face of the earth. After filling with his bodily presence, for a considerable time, the post of a public teacher of righteousness, he bargained for a paltry sum to betray his divine Master into the hands of bitter enemies. He betrayed the Son of man with a kiss; next betrayed himself, and then went to his own place—below. Arminians there are, who inculcate from their pulpits so erroneous views of the fallen condition of man, and of the *fundamental doctrines* of the cross, that sacred Truth forbids our recognizing them as being called to the office as Aaron was. Surely, persons who believe that depraved nature can do so much as they generally represent, and that Divine grace needs effect so little, do not belong to that chosen company, who, being BORN AGAIN—made wholly over again, morally considered—*of water and of the Spirit;* the first expression being emblematical of the second, and both together signifying the Holy Ghost, are *brought* into the kingdom of God. Again, Socinian preachers are true followers of the *prince of this world.* They do not *honor the Son even as they honor the Father*, and, therefore, must be rejected by both. Every body who has any competent acquaintance with the Bible, knows that Popery, in all its ramifications, is but the modern name for the scripture appellations of "Antichrist," "The Harlot," "The Mother of abominations," and that Roman priests are mere minions of the man of sin, and son of perdition. But Paul, the chiefest of the apostles, received his commission, *not of man, neither by man, but by Jesus Christ*, and therefore, was without doubt, called legitimately to the

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exercise of his holy functions. Moreover, evidence abounds that he committed himself unreservedly for salvation, into the hands of the Lord Jesus Christ.

Look at the 9th chapter of the Acts of the Apostles, which relates the manslayer's rencontre with the Saviour; and read especially the 9th verse: "And he was three days without sight, (at Damascus,) and neither did eat nor drink." Compare this with Romans 7.9: "For I was alive without the law once: but when the commandment came, sin revived, and I died." We thus discover Saul for three successive days under the instructions of the divine Spirit, who, among other things, *convinced him of sin, of righteousness, and of the judgment to come.* Until this date Saul had been *alive without the law*, &c.; he thought that he lived up completely to the moral law; "touching the law blameless:" but alas, like many modern Pharisees, he knew not the spirituality or extent of its requirements; its length, and breadth, and depth, and height, neither the latent *enmity of the carnal mind against God.* Opened up by the Spirit, "*the commandment*," or the specific precepts, of which the law is composed, came home to his conscience, in all their overwhelming power; secret "sin," which, prior to this disclosure, had lain unnoticed and unknown, (verse 8,) started into sensible existence, and instantly the proud perfectionist "died," and all his dear-bought religious glories with him. Scripture apart, no body can question that this man, so eminently zealous for the honor of God, and his own welfare, after being driven from his refuge of lies, and supernaturally persuaded of the Messiahship of Jesus, immediately committed his all into the hands of the Lord from heaven, which fact will be made to appear distinctly before we close.

2. *In what manner did he commit it?* There is a beautiful simplicity in the divinely appointed way of saving sinners. The *God* of love *has sent his Son into the world, not to condemn the world, but that the world through him might be saved;* and all that is required of a sinner, desirous of salvation, is to believe that fact, as recorded in the sacred oracles; to believe, that *in the fulness of time*, the only begotten of the Father came into the world, and suffered, and bled, and died on behalf of sinners, and to carry out that belief by resting upon Him alone for salvation. This, we conceive to be the true idea of saving faith or belief, as exercised by Saul of Tarsus on the occasion spoken of, and mentioned in the text. That faith which, wrought in the heart by the Holy Ghost, apprehended and appropriated the Lord Jesus Christ, in his glorious freeness and fulness, as designated in the Old Testament, and manifested in the New, to supply his every spiritual want: that faith which led him to renounce all righteousness of his own as filthy rags, and instrumentally laid hold of the Mediator between God and man, and of the inestimable blessings contained in the well ordered covenant of grace, adjusted by the adorable Trinity, in the councils of eternity: that faith, which, taking God at his word, setting to its seal that He is true, brings its possessor into the happy condition of those who *of God are in Christ Jesus, who is made unto them wisdom, and righ-*

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oousness, and sanctification, and redemption. This was the way in which Paul "committed" himself to the Redeemer. It was by feeling it to be a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners, even the chief, and embracing His proffered salvation.

3. *How did Paul know that Christ would execute the commission?* As there is a difference between hope and fruition, so is there between faith and knowledge. We are saved by hope, but hope that is seen is not hope. For what a man seeth, why doth he yet hope for? But if we hope for that which we see not, then do we with patience wait for it. Similarly may it be said, we are saved by faith or belief, but belief that is knowledge, is not belief. For what a man knoweth, why doth he yet believe it. But if we believe that which we know not, then do we with patience wait for it. Paul's knowledge, spoken of in the text, was derived from experience. Suppose a man dies at a distance, leaving me a large sum, parts of which are to be paid in the mean time, and the remainder at an indefinite period hereafter; and that his agent is charged to notify me of the fact, and to direct me to draw for such sums of the money as circumstances may require. My credence of the account depends, of course, on the agent's character for truth and integrity, and on the evidences accompanying the account. But when I find that the drafts, made in accordance with the conditions stipulated, are all duly honored, a *positive assurance* is created within me, that all the intelligence which it contains *is* true; that the signal *interim* favors will be continued, and that the inheritance reserved will timeously come into my possession. Paul had long lived the life he now led in the flesh *by the faith of the Son of God, receiving out of his fulness, and grace for grace.* "Exceeding great and precious promises," part of the possession purchased by the Saviour's obedience unto death, had been often plead, and been fulfilled in his soul; and the bank of grace was still open, with this inscription upon its gates, *Whatsoever ye ask the Father in my name, believing, that shall ye receive.* "God was his refuge and strength, a very present help in time of trouble;" and what terrible troubles did Paul experience! Moreover, the Lord had undertaken to save him *through sanctification of the spirit, and the belief of the truth;* and here was a wide field of experimental knowledge, yielding the appropriate fruits of assurance of a personal interest in Christ. Paul *felt* the Lord *working in him both to will and do of his own good pleasure.* He felt the principles of holiness, implanted at conversion, gradually acquiring strength, while the old principle of evil gradually died away. He became more and more satisfied that salvation signifies freedom from sin in its power over the person, as well as in its penalty; his soul yearned towards divine things; his element was the service of God; yea, he *counted all things but loss for the excellency of the knowledge of Christ Jesus his Lord, and did count them but dung, that he might win Christ, and be found in him, not having his own righteousness which is of the law, but that which is through the faith, the righteousness which is of God by faith.* Surveying himself in the mirror of Christ's law,

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"the perfect law of liberty," he perceived his moral deformities, *abhorred himself, repenting in dust and ashes, and this one thing he did, forgetting the things which are behind, and reaching forward unto those that are before, he pressed toward the mark, for the prize of the high calling of God in Christ Jesus;* which high calling was that *perfect* holiness, in order to which, he was apprehended of Christ Jesus. Thus, in exact proportion as he judged himself to be advancing in conformity to the moral image of God, were his hopes enlarged that heaven should be his eternal home. Thoroughly understanding the covenant of grace, that, once in it, always in it; and assured by such evidence as has been referred to, that he was actually a subject of its discipline, he was enabled unhesitatingly to exclaim, *I know in whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day.*

4. *What use should christians make of the passage? Finally brethren, rejoice in the Lord.* "To write the same things to you, to me indeed is not grievous, but for you it is safe." Often, we doubt not, has the substance of the things here contained, been spoken in your hearing, but they are precious evangelical truths, and therefore, worthy of this written exercise. Rejoice in the Lord, in the first place, because there is a covenant of grace reared on the covenant of works in which all mankind fell, and that the *government* being now *on the shoulders of the Son, who is the mighty God, the everlasting Father, the Prince of Peace;* all the elect world shall inevitably be saved. Oh! what cause of eternal thankfulness have we for this covenant, and for the security, stability, uniformity it implies. Remove the ideas which the word "covenant" conveys, and what is there left, as concerns salvation, but indecision, irregularity, uncertainty, adverse to every thing else that is known about the doings of God. "Nevertheless, the foundation of God standeth sure, having this seal, the Lord knoweth them that are his." "He hath made an everlasting covenant, ordered in all things and sure."

2nd. Bless God for your faith in Christ. Who was it that first led you to a conviction of your guilt in the sight of Heaven; to a remembrance of your subjection to the moral government of God; to a perception of the exceeding breadth of God's law, every one of the precepts of which you had broken; to feel miserable on account of your iniquities, so as to cause you to cry out, as did the prophet of old, on beholding the Divine glory, "Woe is me, I am undone, I am of unclean lips;" to make you experience, as it were, the "waves and billows" of eternal wrath rolling over you; and then, to seek and find complete relief by believing on the name of His dear Son? Infinite debtor to infinite grace, it was God the Father, Son and Holy Ghost. In the mighty work of *plucking you as brands from the everlasting burning*, and *setting your feet upon the Rock of ages*, each person of the adorable Trinity participated: "Faith, not of yourselves, but the gift of *God;*" "*Jesus*, the author of your faith;" "The fruits of the *Spirit*, are faith." Beware then of marring the scriptures and your own comfort, as many do, by arrogating to yourself, what springs alone from God, the ability, natural or moral, of

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unregenerate sinners of obeying any of the Divine commands. Learn rather to sit habitually at the feet of Him, whose you are by purchase, and by power; and stemming the torrent of this dangerous heresy, exclaim: "*Lord, we believe, help thou our unbelief:*" *without Thee we* CAN *do* NOTHING.

3. Labor after assurance of your personal interest in Christ. This Paul did, and as we learn from the text, he succeeded. Remember that there is a book extant, called "The almost Christian," from which it appears, that amongst professing christians, all is not gold that glitters. The devil can imitate every grace, and at last receive his victims to himself. Aside, therefore, from the express injunction of God on the subject, what an awful necessity is imposed on you, to *give all diligence to make your calling and election* SURE. How happy for each one to say, "the Beloved is mine, and I am his!" How swallowed up in love to God, and devoted to his interests! How supremely solicitous not to offend God by an untender walk and conversation, or even by sinful conduct pursued by the "hidden man of the heart." There is no need for dreading the prevalence of pride in such a case; where grace is nigh, pride is low. *And how our faith would be spoken of throughout the world, and the savor of Christ made to triumph by us in every place.* Brethren and sisters in the Lord, surely this is worth striving after. Every consideration tells us so. Let us *no longer* then, *run as uncertainly, and fight as they who beat the air. Girding on the whole armour of God, and setting our faces as a flint, let us follow on to* KNOW THE LORD. *Happy is the people whose God is the Lord.* Happy the man whose case is, I KNOW IN WHOM I HAVE BELIEVED, AND AM PERSUADED THAT HE IS ABLE TO KEEP WHAT I HAVE COMMITTED TO HIM, AGAINST THAT DAY. Z.

For the Christian Magazine.

OBITUARY OF HON. CHARLES BODLE.

Died of consumption, at his residence in Bloomingburgh, Sullivan Co., on the morning of the 30th of Oct., CHARLES BODLE, Esq., in the 48th year of age.

For a considerable time before his death, the deceased had performed the arduous duties of civil magistrate, and by his correct decisions and the impartiality of his official conduct, he had secured the confidence of his fellow-citizens. In testimony of their confidence, they called him from his more private station, to represent them in the general Congress of the nation. While performing the duties of this high station, the fatal disease, which finally brought him down to the grave, gave signs that its work of death was commenced. On his way to Washington city, in the beginning of last winter, he was detained by the feeble state of his health, and spent the winter, accompanied by Mrs. Bodle, in the city of New-York.

In the spring he returned to his home and little family in Bloom-

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ingburgh; but the disease continued to carry on its work of destruction. Various means were used in order to remove it; but all in vain. It progressed gradually, but certainly, till it finished its work of separation between the soul and body. The community will feel the loss of their public servant, and shed the tear of grief at the remembrance of their faithful friend.

For a little more than twenty years, the deceased was a member in the communion of the Associate Reformed church at Bloomingburgh. During that time, his conduct as a christian, endeared him to his fellow-travellers. To the last, he maintained a firm faith in the religion of Christ, and was not without its consolations in his dying hours. "Christ is the only way of salvation. There is no other way. There can be no other way. He that trusts in his own works for salvation, will find himself disappointed in the end, to his own confusion." Such was his language in the immediate prospect of death. One of the last sayings of the late Rev. Dr. Kerr, of Pittsburgh, he adopted as his own: "I am a great, great sinner, but I have a great, *great*, GREAT Saviour."

The afflicted widow sighs and weeps in secret, when she remembers the days and the joys that are past. The voice of her husband no longer cheers her spirit, no longer removes the anxieties of her mind. But her Redeemer is her husband; the Lord of hosts is her shepherd, she shall not want.

The only surviving children, a son not yet come to the years of maturity, and a daughter still younger, are deprived of the counsels and wise admonitions of a kind father, at a period, according to human calculation, the most unpropitious. No longer can they hear from his mouth the instructions of wisdom and experience, teaching them to avoid that which is evil, and choose that which is good. He is gone to the narrow house appointed for all living. He is gone, never, never to return. He has laid down and will not rise again: till the heavens be no more, he shall not awake nor be raised out of his sleep. "So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." Job 14.12. But let these fatherless children remember their Creator in the days of their youth, and seek the favor and protection of their heavenly Father, and believe; that He may finally, through the merits of his Son Jesus Christ, remove all their sorrows, and supply all their wants, and make them happy for ever in the paradise of heaven.

And let the little sorrowing family exercise hope in their sorrow, and apply to themselves the consolations of the gospel. "For I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and

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so shall we ever be with the Lord. Wherefore, comfort one another with these words." 1 Thess. 4.13,14,16,17,18. H. C.

For the Christian Magazine.

A WORD TO THE THOUGHTLESS.

Sinner, stop! O, be not reckless,
As the horse is proud and restless,
Rushing onward in the day
Of battle, check'd by no dismay.

Friend, in sin wilt thou be reckless?
Think of consequences endless,
Which will surely, swiftly come,
When thy earthly course is run.

Think, before it be too late,
What must be thy final state,
In that world to which thou goest,
There to reap what now thou sowest.

Think of works which thou hast wrought,
Think of every secret thought,
Think of words which thou hast spoken,
Think of vows which thou hast broken;

Think of mercies oft abused,
Of richer mercies oft refused,
Of warnings thou dost still gainsay,
Of judgments thou dost spurn away.

Open wide thy closed heart,
Search, research thy inward part,—
There within that cave of gloom,
Gloomier than the deepest tomb;

There, within that horrid cave,
Thy vile lusts their dwelling have;
There, like worms, in filth they dwell,
Image, progeny of hell.

Enter, boldly enter then,
Their dark home, the dismal den;
Let all be at once reveal'd,
Which in darkness is conceal'd.

Own all sins which thou hast done,
Count them over, one by one;
Weigh them in the balance just,
Seal'd in heaven, it claims thy trust—

Weigh them in that balance true,
It will show, what is thy due.
Stop, then, in thy mad career;
Sinner, there is cause for fear.

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Sinner, stop! why be so reckless
Of the consequences endless,
Which will flow as lava blazing,
From the Ætna thou art raising.

See the mountain of thy sin,
Black without, and fire within;
See it smoke, and feel it quake;
Does it not thy dread awake?

Why then linger at the crater?
Why thus make thy danger greater?
Stay not *near* the burning fountain,
Stay not *on* the quaking mountain.

Sinner, hasten, hasten down,
Lest thy soul the deluge drown,
Fiery deluge which will burst
From beneath that smoking crust.

Flee at once, make no delay;
Seek for safety far away;
Seek it now, in time be heedful,
Seek, in time, the "one thing needful." C. L.

For the Christian Magazine.

DEATH IS HASTENING.

"Death is hastening! Death is hastening!"
Cries a voice from yonder skies,
"Death is hastening! Death is hastening!"
From the grave a voice replies.

Pauseless in his course he's wending,
As a giant on his way,
Fiercely in his haste descending,
Like the eagle on his prey.

Battle's bloody wave he's steering,
Lo, he mounts the tameless winds,
In the earthquake he's careering,
On the lightning's flash descends.

But not alone midst earth's wild shaking,
Not alone where tempests low'r,
Nor where war's wild waves are breaking,
Are the trophies of his power.

In the halls of lordly splendor
He asserts a place his own,
Dwells amidst imperial grandeur,
In the palace—on the throne.

Where the viol's voice is sounding,
(Scenes in which the vain delight,)

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Where the revellers are wounding,
With their shouts, the ears of night;

Where the man of God is speaking
Of the Saviour's love and care,
Where, in secret, saints are seeking
Fellowship with God in prayer;

Where the lips of love are breathing
Fervently their ardent vows;
Where the hands of love are wreathing
Coronals for bridal brows;

Where the hours with joy are fleetest
Heavenward, as on angels' wing,
Where domestic bliss is sweetest,
Flowing from its native spring;

In crowds, and in the wilderness,
In winter's winds, in summer's air,
Where'er the foot of man doth press,
Seen or unseen death is there.

Hoary age, with languor stooping,
Falls the victim of his sway,
Manhood firm, before him drooping,
Passes like the moth away.

Who can stand when he approaches?
Who endure the mortal strife?
Who resist, when he encroaches
On the citadel of life?

"Death is hastening! Death is hastening!"
Louder cries that voice divine:
Flee to Jesus! Death is hastening!
"Flee! and heaven and God are thine."

M. N. M.

INTELLIGENCE.

PROMULGATION OF THE GOSPEL IN CHINA.

ENCOURAGEMENTS AND FACILITIES.

From this view of the obstacles, we turn our eyes to the existing encouragements and facilities for disseminating the gospel in China. After what has been said, it may be thought that little place remains to search for facilities. Yet, inconsiderable as they may seem, and transient as some of them may be, it is still true, that, viewed by the light of sober calculation, and christian confidence, there is reasonable ground of encouragement to the friends of China.

The facility resulting from the extensive diffusion of a knowledge and taste for reading has often been remarked on. It has been estimated that nearly nine-tenths of the adult males are able to read or-

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dinary books, though not one-tenth of the female population. Compared with pagan nations in general, they are much in advance. Their literature is most voluminous, and comprises works on all subjects within the range of Chinese knowledge. The calling of assemblies for a political, religious, or indeed for any other object, is unknown in China; and hence the priest of the two sects of Laoutsze and Budha found books an efficient instrument to take with them in disseminating their tenets in this country. The well known fact, that a book is equally intelligible in all parts of China, while its author in speaking may be confined to a single dialect, is a circumstance worthy of account. The words of the book convey essentially the same meaning to all minds throughout the empire, and indeed far beyond it also; while they vary in sound according to the dialect of the particular region where spoken. The surprising cheapness with which books can be manufactured here at present, and still more when good fonts of movëable types shall be obtained, is no inconsiderable advantage. Now, there is scarcely a house so poor that some well worn book will not be found occupying a shelf. Chinese gentlemen take pride in collecting libraries of voluminous and valuable works. It is only to be regretted that this taste for reading is not supplied with works of a better cast than the light or injurious literature of the day. This trait of national character will help to secure a willing reception and perusal for christian books when distributed. And in almost every instance that efforts have been made, they have been well received, in many they have been read, and in some we hope they have not been forgotten.

Another favorable feature appears in the strong common sense which distinguishes this from other Asiatic nations. It has been often, and, as we think, truly, remarked, that a Chinese is characterized as a man of business, of enterprise, and prudent foresight. This same trait exempts him from the domination of an established and pampered priesthood, and in a degree, from giving credit to the unnatural and absurd superstitions which prevail in weaker or more debased nations. We have said before that religion is essentially interwoven with the government; but this connexion is only for the purposes of government. The priests in China have not the veneration which is paid to them in Hindoostan, or Burmah, or Siam, but are legitimately regarded by government as foolish and unwholesome subjects; teaching expensive and useless rites, and, without adding any thing to the public good, living on the public bounty. Their celibacy is regarded with an unfavorable eye by the government, their idleness is reprobated. There are no priests of Confucius; but with his followers, a veneration for him, and a regard to the relations and external decencies of life, are the marks of true wisdom. Neither themselves nor their founder look beyond this world. Yet with all this nominal contempt of sects, and priests, and religious establishments, the emperor himself has patronised temples of Budha, and individual officers of government may be as much devoted as they please to the vagaries of Budhism, with impunity, if they only pay due honor to the state religion. Superstitious fears and hopes

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prevail over the minds of the people; and some believe in charms and divination, and the thousand forms of stupid idolatry is greatly prevalent. Still their minds are not surrendered passively to a corrupt priesthood, and do not readily yield to those enormous absurdities of superstition, which might well cause doubt of their entire rationality. We suppose there remains in the Chinese mind in general, an unusual share, for a pagan people, of the elements of right reasoning and sound judgment. The fact that they do not readily receive any man's word for a marvellous tale, and that they in general both ask and give, or attempt to give, proof on all subjects, argues the existence of such a characteristic. Whether this arises from the great ostentation of reason and dignity, fitness and propriety in the sentiments of the sages, or not, we do not undertake to decide; but something like the fact alleged cannot be denied. If the truth of christianity rested on duubtful or inappreciable evidence, this trait could not be favorable. But now, is it not proper to expect that the claims of christianity, when revealed to the many readers in China, will be appreciated by many?

We see no small ground of additional encouragement in the disposition of the people towards foreigners and foreign intercourse. Whatever hostility to innovation is manifested throughout all official ranks, it is well ascertained that the common people are not disinclined to friendly and commercial relations with other nations. It would indeed be against the nature of a Chinese to refuse any chance of gain; and perhaps we may add, that they are far from unsocial in their natural dispositions. They do not sigh under their heavy government, and stretch out their hands for freedom from the unnatural restraints imposed by a despotic power; because the idea of liberty never found place in their thoughts—Confucius never mentioned it. They do not seek intercourse with foreign nations; because they never knew its advantages, and the government discourages it, and the wretched state of the art of ship-building and navigation forbids it. But is it the voice of the people that dooms China to seclusion from the rest of the world, and has dismembered her so long from the family of mankind, and forbidden the approach of the friendly foreigner? No, that voice was never heard in China, much less did it call for the existing state of immurement. Let the almost uninterrupted intercourse with unofficial natives on the coast, during the last three years, answer! Let the unvarying deportment of the people towards strangers, when freed for a moment from official influence, speak. These experiments all utter one language, and that is, that the people are peculiarly disposed to cultivate friendly relations with foreigners. We do not speak of a growing public sentiment in China as in other countries, which is soon to burst forth in a universal call for rational liberty and the natural rights of man—for such a feeling is probably quite unknown in the celestial empire; but we mean a readiness to perceive and seize the advantage of foreign relations, when once put in their power. We may safely calculate then, that the stifled feelings and sympathies of a great people are all with us, in the attempt to recover them to the world, by the benevolent influ-

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ence of the medical art, by the diffusion of useful knowledge, and by the prospect of a profitable commerce. In the attempt to recover them to the true God and Saviour, we cannot expect to meet the same sympathy; but in all the legitimate preparatory means of opening the way to put the gospel in their hands, we feel assured that the suffrages of an ingenuous, but enslaved nation, are with us;—a nation as intelligent, as wronged, as the lamented Poles, but far, far more numerous.

As we gather encouragement from the disposition of the people within the separating wall, so do we derive the same from the recent movements of the christian world without. Along with the recent proofs of the possibility of friendly intercourse with the Chinese, a spirit has been aroused in England and America, to enter at once on the work of sending hither the gospel. They who reside in those countries know better than we can do, the extent and vigor of this recent revival of interest in China; but from all the indications which are visible to us, it appears evident that the arms of the christian world are opening to receive to its embrace the children of the celestial empire. The enterprising spirit of commerce, which is no legitimate enemy of the christian enterprise, is also abroad to explore the sources and advantages of the new eastern world. The nature and operation of the government have recently attracted an unusual share of the attention of foreigners. Though its caprice admits of but little confident prediction respecting the future, yet the general course of events is better understood; the ordinary modes of official procedure, and the character of imperial officers are better known; and the ways of relaxing and enforcing the rigor of law better ascertained, than in former years.

The foreign stations of the Chinese mission have begun to show their facilities for operating both directly and indirectly on this empire. If we mistake not, nearly all the christian books which have been distributed on the coast of China were furnished from Batavia, Malacca, and Singapore. No interruption is suffered there, and no alarm from the disturbances in China. But enjoying the protection of christian governments and freedom to multiply, circulate, and explain the books of christian doctrine, they may go on to any extent which the time and strength of the few laborers will admit.

It may not be an improbable supposition that somewhat of the now prevalent interest felt in the Chinese mission arises from the very newness and vastness of the field; for this is natural and not wholly reprehensible. But indeed the work itself of the mission is in all respects a sober matter of fact and arduous work. And we do not desire to conceal our own deep conviction, that the time, labor, and expense which must be absorbed in the progress of it, will put to the severest test the origin and purity of that interest now happily so prevalent. If the countries where the missionaries enjoyed unrestrained liberty of access to the people; if in Greenland, in the Society and Sandwich islands, if in Africa and Hindoostan and Burmah, such labors were spent, and time required, before the gospel was so far received as to make any general and saving impression; what may reasonably

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be expected of a mission circumstanced like that to the Chinese, and designed to operate on one-third of the inhabitants of the globe? Surely it is but rational to suppose that the servants of God, both at home and abroad, have a work before them in reference to the conversion of China, which will give scope to the employment of all the talents which the great Head of the church has committed to his people. And as year after year passes away in the slow and toilsome process of removing one obstacle after another, before we arrive at the object of labor, let us see to it that our hearts be not faint though our hands be weary, in this vast and prospective work. And, may we not say also, let not our fathers and brethren and friends at home tire with long looking and waiting for the fruit of the gospel in China. Must not the seed be sown before it spring up and grow? Must not the ground be first prepared, and the sower ready to enter the field? Behold, the field is great, but the laborers are few. "Pray ye therefore the Lord of the harvest, that he would send forth laborers into his field."

If any one's heart sinks in view of the obstacles which now oppose the introduction of the gospel, we beg such to consider, that in each of the present stations of the Chinese mission, there is now much more labor to be performed—labor essential to the cause—than can possibly be accomplished by the present members. If the facilities were greater than they now are, where are the missionaries that could seize upon them and employ them for the Lord? Where are the books to circulate, the men to distribute them, the preachers to explain them? And may we not safely hope that the same wise Providence that has hitherto opened the way before his servants, will continue to remove the impediments as they press into his service, and need a wider door of entrance? It will be safe to trust the almighty Saviour, and go forward. The sentiment of one who had trusted the Lord may well be the motto of all true servants of God: "When the Lord commands a work to be done, I see no obstacles; and he has commanded to preach the gospel to every creature." To the Spirit of the Lord, therefore, we look for the removal of all existing obstacles; to him also we look to make all present facilities availing, by preparing the hearts of this nation for the reception of the gospel of Christ.

A. R. PRESBYTERY OF NEW-YORK.

The A. R. Presbytery of New-York met in Newburgh, on Wednesday the 4th Nov. The Rev. James McEwen was received as a member, on the credit of testimonials from the Presbytery of Philadelphia. The following resolutions were adopted:

Whereas, The Rev. James McEwen has expressed it to be his desire and intention to labor on heathen ground, and particularly in Northern India; therefore,

Resolved, That this Presbytery feels itself called upon to express its gratitude to the great Head of the church, that the way is now

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opened for our engaging, as a church, in the great work of Foreign Missions.

Resolved, That Mr. McEwen be appointed to labor in Northern India as a Missionary, under the care of the Board of Missions of Associate Reformed Synod of New-York.

BOARD OF MISSIONS.

The board of Foreign Missions held a meeting in New-York, on Thursday, Nov. 5th. Mr. McEwen, a member of the Presbytery of New-York, was received as a Missionary under the care of this Board, and appointed to labor in Northern India.

Dr. Proudfit and Messrs. Lillie and Forsyth were appointed a delegation from this Board, to attend the meeting of the Western Foreign Missionary Society, to be held in Philadelphia, on occasion of the sailing of Mr. McEwen and his fellow Missionaries.

A public Missionary meeting was held in the Franklin-st. church, New-York, in behalf of the Board. The meeting was addressed by our Missionary, Mr. McEwen, Rev. Mr. Swift, cor. sec'y of the W. F. M. S., and Mr. Lillie. Rev. Dr. McJimsey, Messrs. Mairs and Forsyth also took part in the exercises. We are happy to learn, that wherever this subject has been presented to our churches, a deep interest in its behalf has been excited; and we hope it will continue to call forth the prayers and the exertions of all who love our Zion.

The Treasurer of the Board of Foreign Missions, of the Associate Reformed Synod of New-York, acknowledges the receipt of the following contributions, from Sept. 1st to Nov. 15th, 1835.

Associate Reformed church of		Geneva,	$17 50
"	"	Kortright,	25 00
"	"	Caledonia,	57 00
"	"	New-York,	47 00
"	"	Newburgh,	82 00
"	"	Hamptonburgh,	50 00
"	"	Little Britain,	70 00
"	"	Graham's church,	15 00
Rev. Robert Proudfit, D. D.			5 00
			$368 50

JAMES W. MILLER, *Treasurer.*

A few of our friends leave us at the close of the present volume: a few words, at parting, would be seasonable. But we have space only to express sincere wishes for their prosperity, and to say to them, which we do with the kindliest feelings, *farewell.*

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INDEX.

Page

Acknowledgement to Religious Monitor, 180
Adam, a Repre. of mankind, 364
Africa, South, 236,316
Afflictions of the righteous, 10
Andrew Lindsay, 262
Arab customs and notions, 133
Atonement, various views of, 91
—— object of, 92
—— vicarious, 95
Associate Congregation in N.Y. 206
Associate Ref. Synod of N. Y., 72
—— Seminary, 200
—— Pres. of N. Y., 214,252,429
—— Caledonia, 214
—— Saratoga, 286
—— Synod, minutes of, 325
—— Church and Missions, 304
—— waste places in, 280
—— immobility of, 315
Bible Society, report of, 208
Benefits of affliction, 12
Bey oot, mission at, 71
Bishopric, S. Western, 143
Bloomingburgh, village, 244
Bull, Mrs. Bethiah, obituary of, 58
Cape Town, account of, 316
Calvin, encomium on, 52
—— vindication of, 201
—— death of his wife, 203
—— conversion and industry, 227
—— affectionate disposition, 270
—— and Servetus, 307
—— his death and will, 412,416
Christian race, the, 66,172
Christian's high calling, 115
Christian, fainting, encouraged, 231
Christ, a powerful friend, 360
—— a federal representative, 365
Child-like spirit, 384
Children, education of, 68
China, 233,273
—— introduc. of chris. into, 376
—— promul. of the gospel in, 425
Choirs, evils of, in church, 182
Catechetical instruction, 231
Cleanliness in church, 316
Church music, 107
Contentions among christians, wrong, 112

Page

Conspiracy, popish, 127
Convent, rules of one, 134
Conversion, interesting case of, 262
Consolation in trouble, 38
Colonization meeting in N. Y., 285
Counsels to the afflicted, 50
Dancing, Waldenses' rule on, 156
Dead to the Law, what, 225
Dick, Dr. on the Sacrament, 22
δικαιοσυνη θεου, meaning of, 81
Divisions among christians, 190
—— some uses of, 303
Dunlap, Rev. John, memoir of, 3
Duties of ministers, 88
—— of teaching children religion, 160
Dutch Church, Synod of, 251
Education profitable, 100
Encouragement to christians, 219
Example, a good one, 180
Exhortation to christian emigrants, 193
Family prayer, influence of, 157
—— library, Calvinistic, 324
Festivals, Heathen, 320
Fisher, Rev. Mr. vindication of and reply, 65
Filial affection, 57
Fuller, Andrew, on psalmody, 186
General Assembly, Meeting, 216
—— deeds of, 241
—— testimony against errors, 242
God's love in the gift of Christ, 257
Gutzlaff's China, 273,375
Gælic Tract, translated, 262
Habakkuk, paraphrase of ch. 3, 238
Hindoo Convert, 393
History of China, 273
Highlander, the young, 262
Heathen, last condition of, 168
Irving, Rev. E., death of, 72
Idolatry, degrading influence of, 320
Indians, N. Western, wretchedness of, 20
Indiana Presbytery, 287
India, christianization of, 322
Infidels, facts for, 135
Interesting occurrence, 143
Instrumental music, unauthorized, 183

Digitized by Google

	Page
Invocation,	285
Italy, rise and fall of the Reformation in,	268
Justification, different views of,	74
Knowledge of the Scriptures,	97
Kerr, Rev. J., his remarks in Synod,	388
Living unto God, what,	253
License Laws,	136
Liberia,	142
Love of God,	257
Marah's waters sweetened,	9,37
Magazine, Letters on,	395
—— action of Synod on,	338,357
Memoir of Rev. J. Dunlap,	3
—— of Rev. S. Tomb,	109
—— of H. N. Hague,	177
—— of Philip Melville, Esq.,	84
Mason, Dr. J. M., recollections of,	196
Minutes of Synod,	325
Malcom on the atonement,	91
McIntyre, Hon. J., Legacy of,	353
Ministers, duty of people to,	54
Mission at Beyroot,	71
Missionary enterprise,	167
—— effort, increase of,	301
Missions among the heathen,	215
Missions, board of,	430
—— foreign of A. R. Church,	356
—— Report on, in Synod,	333
—— first Protestant, in China,	380
Mother's instructions blessed,	63
Monitor, the Religious,	25
Mobility of ministers,	282
Monies acknowledged,	394,430
New Measures, evils of,	153
Obituary of Mrs. Bull,	58
—— of Mrs. Mather,	144
—— of Miss Dennis,	389
—— of Hon. C. Bodle,	421
Ohio, 1st Presbytery of,	286
—— 2d " "	288
Objections to Stuart's view of justification,	297
Ordination of Rev. J. White,	214
—— charge,	406
Paul's assurance,	417
Parents, duty of,	160
—— duties to,	231
Pastoral letter,	354
Pittsburgh Convention,	216
Popish persecutions in Italy,	268
—— liberality,	69
—— pretensions in the U. S.	148
Perfectionists, creed of,	312
Poetry—Overthrow of Sodom,	108
" Address to a missionary,	108
" Christian mariner,	165
" Christ,	166
" Colonisation Hymn,	166
" A prayer,	359
" Time is passing,	358
" Death is hastening,	424
" A word to sinners,	423
Prayer, use of,	99
Presbyteries, reports of,	326
Priestcraft, an infidel's word,	248
Psalmody, inspired and human,	187
Profligacy in youth,	57
Qualifications of Missionaries,	278
Representation, doctrine of,	362
Rest only in heaven,	313
Revivals, Finney on,	131
Riches, proper use of,	374
—— when a blessing,	375
Romish church, dramatic,	235
—— on freedom of opinion,	235
Sacrament of the Supper,	21
Seamen's friend society,	211
Seminary of Western Synod,	207
Sermon, doctrinal,	367
Servetus, his case fairly stated,	307
Singing in church, the duty of all,	181
Sleeping in church, reproved,	319
Schoolcraft's expedition,	16
Stuart on Romans, review of,	73,289
" Successor, or his,"	282
Supplies, scale of,	348
Support of ministers,	56
Spain, state of religion in,	394
Summary,	144
Syria and the Holy Land,	70
Temperance publications,	36
Taverns vs. Temperance,	103
—— Waldenses' notion of,	156
Tact and Talent,	199
Timothy, a temperance man,	171
Treasurers' accounts,	349
Treasures on earth,	370
—— in heaven,	397
Voltaire, death of,	138
Visit to the American churches,	400
Waldenses, history of,	118,150
—— origin of their name,	120
Waldo, Peter, his conversion,	124
Western N. Y., effects of new measures in,	158
Wilkins, Rev. H. S., installation of,	285

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